

654

10/6



Division

PURITAN COLLECTION

Section

SCB
10902





AN
ATTESTATION
TO THE
Testimony of our reverend Brethren
of the Province of
LONDON

To the Truth of JESUS CHRIST, and to
our SOLEMN LEAGUE and COVENANT:

AS ALSO,
Against the Errours, Herefies, and Blasphemies of these
Times, and the Toleration of them.

Resolved on by the Ministers of *Cheshire*, at their meeting
May 2. and subscribed at their next Meeting, June 6. 1648.

Now I beseech you Brethren, by the Name of our Lord Jesus Christ, that ye all speak
the same things; and that there be no divisions among you, but that ye be perfectly
joyned together in the same minde, and in the same judgment, 1 Cor. I. 10.

Sunt qui quod sentiant etiamsi optimum sit, tamenn invidiæ metu non audent dicere, *Cicer. de Offic. l. 1. p. 362.*
edit. Lutet. 1554.

Patiemurne igitur extingui aut opprimi veritatem ego
verò libentius, vel sub hoc onere defecerim, *Lact. de*
Opificio Dei, c. 21. p. 808. edit. Lugdun. 1594.

London, Printed by R. Cotes for Christopher Meredith, at the Crane
in Pauls-church-yard, 1648.

Printed by J. Smith, at the ...

ATTEST

TO THE
Testimony of our Government

35

of the Province of

LONDON

Witness my hand and the Seal of the Province
this 15th day of June 1787.

Attest
I, the Secretary of the Province,
do hereby certify that the foregoing is a true and correct copy of the original.

Relieved on by the Ministers of the Province
this 15th day of June 1787.

Witness my hand and the Seal of the Province,
this 15th day of June 1787.

Attest
I, the Secretary of the Province,
do hereby certify that the foregoing is a true and correct copy of the original.

Witness my hand and the Seal of the Province,
this 15th day of June 1787.

Attest
I, the Secretary of the Province,
do hereby certify that the foregoing is a true and correct copy of the original.

Witness my hand and the Seal of the Province,
this 15th day of June 1787.



AN

ATTESTATION

Of the MINISTERS of

CHESHIRE,

To the *TESTIMONY* of the Reverend Brethren of the Province of *London*,

TO THE

Truth of *JESUS CHRIST*,

And to our Solemn League and Covenant.

As also,

Against *ERROURS, &c.*

SECT. I.

Reverend and Well-beloved Brethren,



EE cannot but apprehend it as an especial providence of God; that so many godly and faithfull Ministers of Christ in the Countrey, (partly drawn together by authority of Parliament, to make up the Assembly of Divines at *Westminster*; and partly driven to *London*, as to a City of refuge; for safety and succour

from the violence and outrage of the adverse party) have been lawfully allowed, and have frequently enjoyed, many opportunities for communication of counsells, and contribution of *indeavours*,

to carry on the Covenanted Reformation towards an happy conclusion; *which* are like to be frustrate of much of the fruit and good effect desired by them, unless there be a conscientious concurrence of your other brethren, who upon the same principles and interests stand deeply engaged with you earnestly to contend for the faith *which was once delivered to the Saints*, as just occasion is offered, to shew themselves not only resolute Protestants for it, but religious Detestants against all errors, heresies, and blasphemies which are contrary to it.

Wherein though you have *precedency before us*, and advantage above us (both for intelligence and accommodation of convening, and consequently for consultation, consent and publication of what you resolve on) we meant (at least some of us, from the first view of your printed Testimony to the Truth of Jesus Christ) you should *not therein bee singular without us*. And now all of us whose names are subscribed, doe freely and publicly professe, both *how far*, and upon *what grounds and reasons*, we give our Attestation to the contents of your booke forementioned: and first *how far* wee doe it, and for that,

- I. First, We wel like the latitude of your generall Title, in that it speaks against *errors, heresies, and blasphemies*, and for that in the particular Titles all along your booke, you use the word errorr only, and adde not the other words, heresie, and blasphemy, though many of the positions recited by you, be materially both hereticall and blasphemous: wherein wee conceive you have been discreetly cautelous to prevent exception, for there is great doubt, much dispute and difficultie, to determine *what heresie is*, and what opinion is hereticall. Thence it is that (a) Ephanius, and (b) Philastrius (who both of them wrote of heresies before (c) Augustine) agree not in their Catalogues, for the one accounts those tenents to be heresies which the other doth not. And that (d) Bellarmine doth acquit Calvin from the heresie charged upon him by Genebrard, for teaching that Christ is *andus*. But though it may be questioned of many opinions, whether they be *heresies* or no, it may bee manifest enough that they be *errors*.

Secondly, We approve, that you passe your censure upon heresies

Epiph. An.
70.
Phil. An.
80.
Aug. An.
90.
Bellarm. de
Christo, lib. 2.
19. Tom. 1. p.
2, 133.

abstracto, as Epiphanius, Philastrius, Augustine, & Alphonsus a Castro, not upon Hereticks in Concreto, as (e) Bellarmine doth, who entitles his disputations not against the Heresies but the Hereticks of these times. For that is farre more difficult to determine then the other. What makes an Hereticke cannot as I conceive at all, or very hardly be comprehended in a regular definition, said (f) Augustine many a hundred yeers agoe. The modern Arminians say as much or more, viz. (g) that it cannot be knowne in these times who is an Heretick: but they are the lesse to be beleevd because of more light in latter times, for the discovery of truth and error, then in the ages more remote. Yet is there great difficultie, and (by reason thereof) there may bee much deceit and error, in an inconsiderate application of the word, Hereticke, though to a man of erroneous opinion, yea though grossely erroneous.

This difficultie was the cause, that some of the Antients, who wrote against Hereticks were numbred with Hereticks themselves, as (b) Tertullian, (i) and Origen; and that some of those who wrote of heresies since them have (k) (as Alphonsus a Castro writeth of Bernard Lutzenburg) been miserably mistaken in taking those for hereticks who were not; and so came (l) Aerius to be listed in the black-bill of heretickes for denying the distinction betwix a Bishop and a Presbyter. And for the same opinion (in kind, though differing in degree) was (m) Hierom taken for an Aerian Hereticke by Michael Medina, but foolishly and ignorantly saith the (n) Arch-bishop of Spalat. And for Aerius himselfe (though hee denied not only the Divine right of Episcopall prelation, which Hierom did) but all right of preeminence of Bishops over Presbyters in the Church, (which Hierom did not) he is cleared also from that contumelious title by the learned author of the book called (o) *Altare Damascenum*.

e. *Adversus blasphemias temporis hereticos*, Bell. in title page of his disputations.

f. *Quid facit hereticum regulari quadam definitione comprehendi* (sic ego existimo) scire omnino non potest, aut difficile p. test. Aug. de Hares. ad quod vult Deum, Tim. 6. p. 11.
g. *Sciri hodie non posse quis sit hereticus*——So the Arminians, Apud Nicol. Vedel. par. 4. defens. Arcani Armin. lib. 1. cap. 2. p. 3.

h. Bellarmine in effect calls Tertullian heretick, when he saith Tertullianum inter Catholicos non numeramus. Bellarm. de pœnit. l. 1. c. 1. Tom. 3. p. 377. col. 1.
i. Epiphanius, Hares. 64. & in a Synod of Alexandria, an. 399 vide Fran. Long. sum. concil. p. 324. and 325.
k. Bernard Lutzenburg misere enraf-se qui Catalogum Hereticorum describens aliquos recenset qui nunquam in fide catholica fuerunt. Alphonsus a Castro *Adversus hares* lib. 1. c. 9. f. 23. p. 6.
l. Epiphanius, Hares. 75.
m. Marc. Anton. De Dom. Spalat. de repub. Eccles. l. 2. c. 3. p. 240.
n. Deservimus in hac parte Hieronymi. Sed non propterea stulte & imperite (quod scit Michael Medina) illum Hereticum facimus Aerianum. M. Anton. de Dom. Arch. Spalat. ubi supra.
o. *Altare Damasc.* p. 276. 277, 278.

3.

Thirdly, Our judgements and desires concur with yours, concerning the humble advice of the Assembly of Divines, now by authority of Parliament sitting at *Westminster*, concerning a confession of faith, whereof we conceive it needlesse, to say any more, or otherwise then you have done.

4.

Fourthly, We professe we are filled with griefe for the present evils upon us, and with fear of worke (which seem eminent over us) for want of that Church Government, which is most agreeable to the word of God, and to the example of the best reformed Churches; and we are so much the more afflicted with the apprehension of both, because the Ordinance of Parliament (for the establishment of it in a regular subordination of *Congregational, Classicall, and Provinciall* Presbyteries) prevaileth so little in most places; which we must impute partly to the misrepresentations of it, to those that should submit unto it; (for to some it is rendred *formidable*) as if it were more oppressive then ever the Prelacie was; to others *despicable*, for want of a competent power to proceed to effectuall reformation of offenders; and to most (whatsoever it be in it self) it is the more unwelcome, because they have bin so long wonted to live without rule, that now as sons of

d Belial a 112
Beli, id est non,
& nomine 7 W
hhol, id est ju-
gum, ut signifi-
cetur impatientia
jugi, id est
discipline.
Mr. Leigh. crit.
Saer. in N. T.
p. 43. Margin.
q Mr. Bur-
roughs his Men.
p. 29, 30.

(p) Belial) having shaken off the yoke of subjection, they take it for an injury if any restraint be offered to their licentious humors. Which some by a partiall *Charientismus* mis-call by the name of *Liberie* of Conscience, *whither* (as Mr. Burroughs well observeth) *the Devill sometimes flies* (as *Jobabidd*) *to the horns of the Altar*; or seems to doe so; when if he be well sought for, you shall find him in some other roome of the soule (as in the will) but he pretends to conscience; hoping to escape there better then any where else. And as the Civill and Ecclesiasticall Government, when they are reciprocally authorized, are both a support and reputation to each other; so we cannot but sadly forecast how much the Civil power will bee cast downe, at least enfeebled and contemned, if some Ecclesiasticall awe bee not put upon the Spirits of the people, as well by order of Discipline as rule of Doctrine.

5.

Fifthly, For the Solemn League and Covenant (as it is called in the Title of it) so gravely and piously penned; so dreadfully obliging the conscience, (in all sincerity and fidelity, to take and keepe it) so ratified by Authority of Parliament, (ordering the taking

taking of it with instructions, exhortations and satisfactions of such scruples as might arise about it; and that it should thus bee published in all the Churches of England, and Dominion of Wales; with the most solemn subscribing of it; by the Members of the Honourable House of Commons, and the Assembly of Divines; after a divine Declaration of it, and preparation for it in the Pulpit. That this so Solemne League and Covenant should bee by so many without any sense of Religion both taken and broken, as if it were but as a King at Chesse set upon the board for a game, and to be shut up in the bagge, (when the game is done) this is that which may make us to hang down our heads, with heavy hearts, and with Ezra each of us to say, *O my God I am ashamed and blush to lift up my face to thee my God; for our sinnes are increased over our heads, and our trespass is grown up unto heaven,* Ezra 9:6.

Sixthly, From our Religious consent with you in these three (the Confession of Faith, Government of the Church, and Solemn League and Covenant) will necessarily follow our hearty and serious detestation of Errours, Heresies, and Blasphemies and the Toleration of them; which are destructive to all three; and though as Errors &c. they bee all one in the malignant and mischievous end, they syme: yet in their way to that end, they are capable of distinct and different consideration, both for the Errours, Heresies and Blasphemies themselves, and for the toleration of them.

First, then, for the Errours, &c. as you have sorted them under severall Titles; so have you fitted your titles with answerable instances and pregnant proofes; besides and without such particulars as are capable of some problematicall debate, and by their conformity to some obscure Scripture phrase, may (at last) by distinction and limitation bee like to take sanctuary in a Scripture sense, though there bee no reason, why men who are subject unto errour, and many times doe erre, should have their ambiguous expressions entertained with so faire and favourable a construction, as the Word of God, which cannot erre, and which if it be obscure in one place, gives light for its own clearing and interpretation in another.

Besides, of this wee are bound to take notice, because wee are bidden

Luther. Tom. in Gen. 14. operum ena excus. Ad erudi- nem spiritua- em, & sapienti- am illam Eccle- sia peculiarem, & mundo igno- ram, de gratia Dei & iustitia fidei intelligend. plus conducit unicus Lutherus in Ep. ad Galat. quam omnia Hi- eronymi, Basilii, Cyrilli, Origenis, Naz. Epiph. Hi- larii & pleraq; patrum opera in unum collecta. David. Chytraus de stud. Theol. fol. 12. 1. Sleid. Com. 1. 2. pag. 39. V. Nihil plus sanctitatis in- esse Scripturis, quam cauda can- ine aut felina. See Mr. Vicars his Book cal- led Coleman- street conclave visited, the re- port and proof of it, pag. 33.

bidden to search the Scriptures, *Iob. 5. 39.* all the Scriptures, for all Scripture is of Divine inspiration, and profitable, *2 Tim. 3. 16.* But for humane writings we are not obliged to be so well acquainted with them, nor to have so much respect unto them. Luther was once so far carryed with a pleonasm of zealous emulation of the honor & utility of the Word of God (above the writings of men) that he wth his own Books were burn't, for fear they should be an hinderance to men's more profitable employment in read- ing the holy Scriptures; though otherwise hee was wise e- nough to know how serviceable handmaids to Divinity they may bee, if discreetly used; and for his own workes (s) *whereof some* (for spirituall proficiency) are preferred before many Volumes of the Fathers, hee shewed himselfe so addicted to them, that when by the Popes decree his bookes were burnt, (t) *hee in revenge there- of* solemnly burnt the Popes Lawes and that papall decree, upon which so severe a sentence, and execution passed upon them.

From his high estimation of these sacred Oracles how low are they fallen in this wretched generation of our's, when some have not been ashamed nor afraid, (which in the uttering, and hearing, wee thinke worthy to bee entertained with the trem- bling of the belly and quivering of the lips of the Prophet *Hab. 3. 16.*) blasphemously to compare them in point of holynesse to the most con- temptible part of the meanest creature.

Wee could (under other titles) make remarkable additions to your Catalogue of errors; of our own times, (as your selves wee doubt not might easily have done) but that bundle of weeds is sufficient for the present (having occasion under a- nother title to bring in many others) to shew how negligently the garden of the Lord hath been kept, and how subtilly and successfully Satan hath proceeded in his seducements of simple and sinfull people. And therefore as wee professe we are deep- ly affected with fear and sorrow, for the prevailings of Satan so farr a mong us: so in the next place we cannot but zealously avow our dislike of Toleration of them.

SECT. II.

But here we crave leave clearly to deliver what in judgment and conscience wee conceive and doe desire for this particular.

First, We think it meet that a due distinction be made betwixt error and error, because *Humanum est errare*, and with that (since all men never were nor will bee of one and the same opinion, no more then of the same feature and complexion) it were diligently debated, and judiciously resolved what is the latitude of allowable differences by the Word of God, and how farre the strong ought to beare with the infirmities of the weak, *Rom. 15. 1. Gal. 6. 1.*

Secondly, That the lives of erroneous Dogmatists (though civil or religious) should not gain so much credit or countenance to any dangerous or damnable tenet, as to procure it favour, or protection, for their sakes. For a very erroneous Religion may have some that professe it such as may be commendable for their morall conversation. And though

(w) *Bellarmino* out of hatred to those hee calls Hereticks - (and hee thinkes most of Protestants when hee useth that name) say that among *Catholiques* (that is, *Papists*, in his dialect) there be many bad, but of hereticks there be none good, wee doubt not to aver the contrary with (x) *Aug.* who saith, many of those who are without and called hereticks, are better then those who with us are held good *Catholiques*: and wee may say the like of *Papists*, *Turkes*, yea of heathens, and particularly of (that)

Sect which is most licentious) the *Epicures*. y *Cicero* saith that *Epicurus* the author of it was a good man, and many *Epicureans* were and to this day are faithfull in friendship in the whole course of their lives constant, grave; Some of them so live that their life is approved, while their speech is worthy to be refuted; and

Sunt quidem in Ecclesia Catholica plurimi mali, sed ex hereticis nullus est bonus. Bellarm. de not. Eccles. l. 4. cap. 13. Tom. p. 83.
(x) *Multi qui aperte foris sunt & haereticis appellantur, multis & bonis Catholicis meliores sunt. Aug. de baptismo contra Donat. lib. 4. Tom. 7. part. 1. pag. 503.*

y *Epicurus bonus vir fuit & multi Epicurei fuerunt & hodie sunt in amicitia fideles & in omni vita constanter & graves. Ita vivunt quidam ut eorum vita probeatur, resellitur oratio. Atque ceteri existimantur melius dicere quam facere, sed hi mihi videntur facere melius quam dicere. Cicer. de finib. bonorum & malorum lib. 2. p. 65.*

as others are observed to say better then they doe, so these doe seeme to doe better then they say. If then the lives of seducing Teachers, bee alleadged to get approbation of their doctrine; we must say as was said unto Torquatus, (2.) the matter in question is not what is agreeable to thy disposition, but what to the discipline or instruction of others, not how good the Doctor is, but how sound the doctrine he divulgeth; & if the one be good, the other bad, in such a case, the saying of (a) Augustine is seasonable and futable to both, deal in all mildnesse with the men, but shew no mercy to their error.

Thirdly, For the errors of men if they be such as be not onely contrary to the Scripture, but inconsistent with salvation, both Ministers and Magistrates (we ranke them thus, not in order of dignity but of duty) may and ought according to their callings and places to oppose them; so that they may suppress them:

1. Ministers by discovering of them, preaching, writing, and disputing against them, as the quality of the error shall require: for some doctrines of Religion are such fundamentall Principles

as ought to be priviledged from dispute, which (b) though they be most certain may be made doubtfull by sophisticall wranglings, and some error (as that of (c) Anaxagoras who held snow was black; and that of (d) Aristo & Pyrrho, whose opinion was that there was no difference between very good health and grievous sicknesse, and that of (e) Protagoras who thought that what is true to every one, which appeareth or seemeth to bee true) are so absurd, that they are more worthy to bee exploded then debated by any argument of reason, and against

such (saith the s. Oratour,) men have long since left off to dispute; and such surely are many of the fanaticall fancies of our present time.

But such Tenents as may deserve dispute, and may safely be admitted to debate and discussion, (though occasionally both Ministers and other Christians may fall to argument and contestation about them) wee conceive (and thereupon have unanimously resolved for our selves,) that no set conference or dispute

dispute concerning them bee undertaken by any Minister or other private Christian, without the common consent of the Ministers, and their advice how to order or manage it in the most convenient manner. And secondly, for Magistrates, we hold it to be their duty, (and they are to be put in mind of it by the Ministers if need require) to prohibit the publishing or spreading of false and dangerous opinions, and if they bee published in Bookes and Pamphlets, that they ought to pursue them, with zeale as hot as fire, that they may bee burned as the Bookes of (g) *Abderites* *Protagoras* were at *Athens* for his speaking doubtfully of Religion in the beginning of them; and the bookes of curious oris at *Ephesus*, *Acts* 19. 19. and the Bookes of the hereticks, as of (b) *Arius* and others, and that the persons of such as are forward to poyson soules with pernicious errors, if when they be forbidden they will not forbear, ought either to be confined, or exiled, as (2) *Abderites* *Protagoras* was by the Civill authority, and no more to be allowed liberty to seduce the soules of men to the belief of damnable doctrines, then those who have the Plague sore running upon them to come into all companies, or for furious mad men to bee permitted to walke at large with Swords in their hands to wound and kill whom they meet, if they have a mind unto it.

And we take it to bee the true *Bloody Tenent*, (which might give denomination to the Booke of that title, (though the Authour meant no such matter) k That it is the will of God k that since the coming of his Son Christ Iesus, a permission of the most Pagan, Iewish, Turkish, and Antichristian consciences and worships be granted to all men, in all Nations and Countries, and that they are onely to bee fought against, (with that which onely in soule matters is able to conquer) to wit, the sword of Gods Spirit, the Word of God. And (l) that to molest any person, Iew or Gentile, for either professing doctrine or practising worship meere Religious or Spirituall, is to persecute him, and such a person what ever his Doctrine or practice bee, true or false, suffers the persecution for conscience. Which

are such maxims of soule-murther as if when hee wrote them, Satan (who most thirsteth for the blood of souls) did not onely stand at his right hand, as *Psal. 119. 6.* but did guide his pen while he wrote such paradoxes of perdition, against which it were an easie taske, (if it were any part of our present undertaking)

to make good the contrary tenent of *(m) Augustine*. Where hee corrected his former remissione and lenity towards the erroneous by resolving upon better consideration, that men may be compelled to their own good, and overruled when they are in an evill mind, which is the summary contents of his Epistle to Donatus the Donatist,

when cited to the councill hee offered to make away himselfe by the way.

Fourthly, In opposition to the prodigious indulgence forenoted and to the evill effects it may produce (if not opposed by the Magistrates as well as by the Ministers.) We conceive it was necessary for the High Court of Parliament to set forth an Ordinance for the punishing of Blasphemies, as they did the second of May, 1648. Whereof the summary Contents which wee

think meet to mention in this place are, that all such persons as shall from and after the date of this present Ordinance willingly by preaching, teaching, printing or writing, maintain and publish that there is no God, or that God is not present in all places, doth not know and foreknow all things, or that hee is not Almighty, that he is not perfectly Holy, or that he is not Eternall, or that the Father is not God, the Son is not God or that the Holy Ghost is not God: or that shall in like manner maintaine and publish that Christ is not God equall with the Father, or shall deny the manhood of Christ or that the Godhead and Manhood of Christ are severall natures, or that the humanity of Christ is pure and unspotted from all sinne, or that shall maintain or publish as aforesaid, that Christ did not dye, nor rise from the dead, nor is ascended into heaven bodily, or that deny his death is meritorious

n Mea primis Sententia erat neminem ad veritatem Christi esse cogendum. Sed hac opinio mea

non contradicentium verbis sed demonstrantium superabatur exemplis. Aug. Ep. 48. Vincentius p. 195.

n The same day the Ministers of Cheshire met at Northwich, and resolved of an Attestation to the Testimony to the truth of Jesus Christ. &c.

meritorious in the behalfe of Beleevers: or that shall maintain and publish as aforesaid, that the holy Scriptures of the Old Testament from the first of Genesis to Malachi, and of the New Testament from Matthew to the Revelation is not the Word of God; or that the bodies of men shall not rise againe, or that there is no day of Iudgement after death: All such maintaining and publishing of such errorr or errorrs is made felony, and the party accused thereof by the oath of two witnesses before any two of the next Iustices, (who in such a case are authorized by the Ordinance, to minister an Oath) or by confession of the party shall by them bee committed to prison without baile or mainprize untill the next Gaole-delivery at which hee shall bee indicted for felonious publishing and maintaining such errorr. And in case the Indictment bee found, and the party upon his triall shall not abjure his said errorr and defence, and maintenance of the same, hee shall suffer the paines of death, as in case of felonie without benefit of Clergie, and in case hee shall renounce and abjure his &c. Hee shall neverthelesse remaine in prison untill hee shall find two sureties (being subsidy men) that hee shall not thenceforth publish, &c. And if after abjuration hee relapse and it bee proved as aforesaid, hee shall suffer death as in case of Felony without benefit of Clergy. And it is further Ordained by authority aforesayd, that every person that shall publish or maintain as aforesaid, that all men shall bee saved; or that man by nature hath free will to turn to God; or that God may bee worshipped in or by pictures or Images; or that the soule of any man after death goeth neither to heaven or hell, but to Purgatory; or that the soule of man dyeth or sleepeth when the body is dead; or that Revelations or the workings of the Spirit are a rule of faith or Christian life though diverse

from or contrary to the written word of God; or that man is bound to beleewe no more then by his reason he can comprehend; or that the Morall law of God contained in the ten Commandements is no rule of Christian life; or that a beleever need not repent or pray for pardon of sinnes; or that the two Sacraments of Baptisme and the Lords-supper are not Ordinances commanded by the word of God; or that the baptizing of Infants is unlawfull, or such baptisme is void, and that such persons ought to be baptized again, and in pursuance thereof, shall baptize any person formerly baptized; or that the observation of the Lords day, as it is enjoyned by the Ordinances and Lawes of this Realm, is not according, or is contrary to the word of God; or that it is not lawfull to joyn in publick prayer, or family prayer, or to teach children to pray; or that the Churches of England are not true Churches, nor their Ministers and Ordinances true Ministers and Ordinances; or that the Church-government by Presbytery is Antichristian or unlawfull; or that the Magistracy, or power of the civill Magistrate by law established in England, is unlawfull; or that all use of Armes, though for the publick defence, (and be the cause never so just) is unlawfull; and in case the party accused of such publishing and maintaining of any such errors shall bee convicted as aforesaid, he shall be ordered by the said Iustices to renounce his said errors in the publick congregation of the same parish from whence the complaint doth come; and in case he refuseth so to doe, then he shall be committed to prison by the said Iustices, untill hee find two sufficient suretyes, that he shall not publish or maintain the said error or errors any more. With this Proviso, that no attainder by vertue hereof, shall extend either to the forfeiture of the estate reall or personall, or the corruption of blood of any such person.

Fifthly, Though we acknowledge divers of our brethren of the Independent way, to be learned, godly, charitable and kind even to their Presbyterian brethren, (and (o) some of them to be adverse in a great measure to such a Toleration as * you might truly terme intolerable and abominable, which that Catholick Advocate and Patron (p) of all irreligious Religions proposeth) yet as we take the tenet of Independency to be an error in it selfe, so doe we find it by sound reason and sad experience to bee, if not the naturall mother, yet such a tender Nurse and Patronesse to hereticall opinions of all kinds, that to it we may (for a great part) ascribe the luxuriant growth and spreading of errors, heresies, &c. so far over this Kingdome: as on the contrary the freedome of the Kingdome of Scotland from the like evils (q)

(which is recorded as their happinesse and to their honour) to the firme establishment of a subordinate Presbyteriall Government among them.

Sixthly, Notwithstanding we are far from the rigorous resolution of (r) B. Larmine, who is peremptorie for the punishment of hereticks with death (without any such distinction or difference as is made in the Ordinance of Parliament) (s) affirming also it is a kindnesse to them, to cut them off; because the longer they live, the more errors they will invent, the more persons they will pervert, and so to procure themselves the deeper damnation.

Which conclusion of his we account the more cruel, because of the large extent of the title Heretick, in his sense comprehending all Christians who professe not subjection to his Antichristian Caiphas the Pope. But we conceive the Spirit of Christ breatheth into his, more meeknesse and moderation towards such as are contrary minded, though their simplicity have sometime been so far wrought upon by the subtilty of others as (t) to become mad against the medicine that should cure them of their madnesse. At whom, when wee are moved to bee angry, wee must turne anger into pity as (v) Augustine

did

Mr. Burroughs in Iren. cap. 6. 30, 32, 34, 36, 37. * Test. to truth, &c. p. p In his book called the Bloody Ten

q Eccles. Scotican. privilegium rarum quo ejus nomen apud exteros fuit celebratum quod circiter annos plus minus 54. (ante 1602.) sine schismate nedum heresi unitam cum puritate doctrine retinuerit. in pr Syntag. Confess. p. 6. edit. Gen. 1612. in r Hereticis incoli rigibiles & posse & debet temporalibus panis, atque ipsa etiam multari. Bell. de Laicis, l. 3. c. 2. s Hereticis obstinatis beneficium est quod hac vita tollantur, nam quod diutius vivunt eo plures errores excogitant, plures pervertunt, & majorem sibi damnationem acquirunt. ibid. p. 225. col. 2.

t Medicamenta nesciunt & insani sunt adversus Antidotum quo sani esse possissent. Aug. Confess. l. 9. c. 4. p. 262. 263. u Quam vehementer & acti dolore indignabatur Manichaeis & miserabatur eos? Aug. ibid.

*Sine super-
a de veritate
rejunite sine
vitia pro ve-
ritate periate.
lug. contra lit.
eril. Donatista
b. 1. Tom. 7.
ar. 1. p. 104.*

did towards the *Manichees*, and when we oppose them, wee must as he (w) adviseth without pride presume of the truth, and without cruelty contend for the truth, not abridging them of any liberty either of opinion or of practise, which may be proved by the word of God to be a part of their Christian right. Which we profess without all prejudice to such necessary and salutary severity, as by just and lawfull authority is already or hereafter shall bee thought meet to be exercised upon those, who by their sedulity in soliciting to perillous opinions, as by their obstinate persisting in them may deserve that.

SECT. III.

*Plurimum
rodest unicu-
que bono jungi.
Ambr. de Offic.
2. cap. 20.
rinc.*

*Sapientiam
bi adimunt qui
ne ullo judicio
venia majo-
um probant &
alii pecudum
ore ducuntur.
astans. Inst.
2. c. 8. p. 139.
Socr. c. hol.
4 c. 27. p.
36.*

Thus far for the first point, *how farre you have our consent.* We are next to shew our reasons why we thus joyn with you, both in our judgments and in our publick profession thereof to the world. For though we thinke with *Ambrose*, (x) that it is matter of advantage to sort and associate our selves to every good man, much more to so many and so worthy Divines as are united in your subscription to the Testimony to the Trtuth, &c. Yet we conceive it will be rather a support to the cause, then a prejudice to you, or in us, to any other (who have appeared in this compliance before us (and who might bee so much shorter, as they were quicker in their Attestation) if we put off the reproof of (y) *Lactantius*, by subjoyning to our former Assent such considerable reasons thereof as these that follow.

The first we take from the just zeale we ought to bear to the glory of God, which is much opposed by error, heresies, and blasphemies, and the Toleration of them. For albeit (z) *The- mistius* told the Emperour *Valens*, that variety of Sects tended to the glory of God, though they amounted to more then 300, as did the opinions of the Philosophers; God is jealous of honour, and as hee is but one, so he allowes but of one Lord, one faith, and one baptisme, *Ephe. 4. 5.* and being most true and holy, he cannot but be vehemently incensed against errors, heresies, and blasphemies, especially when they are presented under the name and notion of Religion, for then he is twice dishonoured. First, in contradicting his truth by falshood, his glory by reproach, and then

then in ascribing erroneous and hereticall opinions unto him as
to the author of them, whereas indeed they are the dictates of
the Devill. For as (a) *Augustine* well

The same Devill which suggested such wild and wicked conceits to them, hath taught some of our times *(e)* to make the Chappel of Rome the Church of Christ, the brand set in the forehead of the great whore, because it is in the Frontispice of all the Catholique Confessions, as you have noted in your Catalogue. And the Devills Amanuensis doubtlesse he was, who not many years since wrote the book of Mans Mortality, which presents to the world a gallipot of poyson, for an Alabaster-box of Spikenard, *Mar.* 14. 3. in which pestilent Pamphlet, are such blasphemous and absurd assertions, as Religion may abhorre, and reason deride; and that such poysonful pills may be swallowed with the lesse suspicion of danger; they are sugared over with prefatory praises; and the doctrine of the immortality of the soul, that it may be distasted and detested,

*a Videns Diabolus templa deorum deseri, &
in nomen Liberatoris, currere genus humanum
haereticos mouit, qui sub vocabulo Christiani
Doctrina resisterent Christianæ. Aug. de Civit
Dei. l. 8. c. 51. par. 2. p. 459.*

b Mar. 5. 17.

Luke 10, 26, and c. 18. 21. 18, 19, 20
Mar. 10. 19.

C E' πει πόδες Μαρκίωνι κ' Μανιχαίῳ π' εὐαγγέ-
 λιον, ἀρνεμένοις τὸν νόμον; *Athan. disput. pri-*
ma contra Arian. Tom. I. p. 113.

d A' moe πινεσ θυς η' ἀντιπάκτες καλῶμεν-----
 -----ἔπει' ἐν ἑτος' μοι χιύομεν εἰρηκαν, ἡμεῖ
 ρασί' μοι χιύομεν, ἐπὶ καταλύσει τῆς ἐν τοῦτ' αὐ
 τῆ. Clemens, Alexandr. σπαραγμῶν λόγῳ πρὸς
 p. 189.

b Testim. to the
truth, &c. p. 6

7.

blasphemously reproached, as if it had been rather raised up out of hell, then sent downe from heaven.

And can wee take notice of such notorious and horrid contempts of the truth and honour of our God, and not be so far moved with them, as to testifie our consent with our godly brethren against them? God forbid, yea we hold it our duties in true zeal to his glory, rather to become emulous of the melting spirit of *David*, when he said, *rivers of water run downe mine eyes because men keep not thy law*, *Psal. 119. 136.* how much more, when they doe not only not keepe the law, but teach men to break and to contemne the law, and as much as in them lyeth, to disanull and destroy the law; not only the law of Faith, *Rom. 3. 27.* as this impious miscreant forementioned would doe, but the law of workes. also (the rule of life, which is another law of the same Apostle in the same place) as the *Antinomians* goe about to doe; both contradicting and blaspheming them, as the Jews did *Pauls* preaching, *Acts 13. 45.* and the *Anti-Scripturists*, who doe the like against them both, Law and Gospel, as you have shewed in your (f) Testimony; *It is time for thee O Lord to worke, for they have made voide thy Law*, *Psal. 119. 126.* and for the Lords servants to worke with him, and for him, and to contend for the Emphaticall conclusion of the Apostle, *Doe we make void the Law through faith? God forbid, yea we establish the Law*, *Rom. 3. 31.* And while many are so lewdly lawlesse, as our late erroneous and hereticall *Rabshakehs* have shewed themselves to be, *We cannot but call to mind the deep sense that King Hezekiah* had upon the blasphemous reproaches of the Assyrian Generall, when at the hearing of them he rent his cloaths, covered himselfe with sack-cloth, went into the house of the Lord, and made other patheticall expressions, which shewed how much he was perplexed for the dishonour of his God thereby, *Isa. 37. 1-4.* Nor can wee but desire and endeavour to be affected (as he was) with due proportion to the impieties and provocations of our present times, and to give such demonstration thereof as the cause requireth, and the opportunity affordeth.

And though Ministers be inferiour to Kings in honour, yet in zeal to the glory of God they should not be second to any, how great soever, but Fore-men rather as the Levites were, who
(when

f Testim. to the
truth, &c. p. 5.
15, 16.

(when God was dishonoured by that stupid idolatry, in making and worshipping the golden calfe, and *Moses* demanded *who is on the Lords side, Exod. 32.26.*) came with their swords by their sides and did present execution upon the principall transgressors, and albeit we be no such sword-men as they were, yet we are not without our weapons (which may bee of use for conviction, though not as those in their hands, for execution of such as are injurious and blasphemous against the glory of God, as that Idolatry was, and our modern heresies are) with our tongues and pens we may plead for the propriety and purity of Gods honour, against all who any way seek to oppose or eclipse it. And remembring how great the zeale of *Moses* was to the glory of God, when rather then the Heathen should have any occasion reproachfully to misreport his judicall proceedings with his people in the wilderness, *Exod. 32. 12.* he wisheth that his name might be blotted out of Gods booke, *ver. 32.* We take it to be but a slender testimony of our zeale to the glory of our Maker and Redeemer to subscribe a printed Testimony to the truth of Christ Jesus. Nor should we thinke it too much (if there were cause to require such a service at our hands) to set forth a * just volume for vindication of his glory, against the hereticall traducement of this wicked and wretched age wherein we live.

* Betwixt the penning and printing of this Attestation, there came forth a briefe yet sound confutation of errors, W. in the name of the Ministers of Devon. Printed by William Dugard for Ralph Smith.

SECT. II.

As we are called Divines and under that Title and in relation to our great and gracious Lord (whose Ambassadors wee are, *2 Cor. 5. 20.*) we stand obliged to be affectionately sensible of every thing wherein his honour is concerned; So in our relation from him to the people as *watch-men over their soules, Heb. 13. 17.* we may take a second reason from the tender care we ought to have of their eternall welfare, which must needs be deeply endangered by such erroneous, hereticall and blasphemous opinions as have been too boldly divulged, and but too tamely tolerated in our dayes.

The Apostle and Disciple whom our Saviour especially loved, professed in his epistle to *Gaius, that hee had no greater joy then to*

heare that his children walke in truth, 3. Epist. of John v. 4. It must needs then be one of his greatest griefs to heare that they wandred and went aside out of truths high-way, to by-paths of errors and heresies. For the word of hereticall seducers fretteth or eateth into the soul as a canker, or (as the originall hath it) a Gangrene, 2 Tim. 2. 17. doth the body. Which (g)

g. *Nominant Gangranas eas, quæ ex magnitudi- ne inflammationis sunt mortificationes, quæ nondum integræ factæ sunt: nam cum omnino membrum affectum est mortuum, ut punctum vel scdum vel adustum non sentiat quæ patiuntur; statim recidere oportet quæ sanam partem vicinam attingunt. Gal. de art. Curat. Tom. 6. operum. col. 403.*

h. *Depravant quæ sunt Dei & adulterant verbum Dei, laste gypsum male miscetur. Irenæus. adv. hæres. l. 3. c. 19. p. 281.*

i. *Exemplum illustre C. Proculeium — in maximo stomachi dolore gypso conseruisse sibi moriem. Plin. Nat. Hist. l. 36. c. 24. p. 512.*

k. *Vir Sanguinum omnis hereticus, qui quotidie animarum sanguinem fundit. Hieron. in Psal. 5. Tom. 8. p. 4. col. 2.*

Galen treateth of as two distinct evils. And of the Gangrene he saith, it kills where it infects, making the flesh dead that is infected by it, so that whether prickt or cut or burned, it is unsensible of any paine. Yet proceeding with so much perill from one part to another, that unlesse the part corrupted be cut off, it will goe on to bring the whole into the like desperate and deadly condition. (b) *Irenæus* compareth the doctrine of hereticke to milke mingled with lime or plaster, and that such a potion is poyson (i) *Pliny* sheweth by experience upon C. *Proculeius* a familiar friend of *Augustus Cæsar*, who making triall of it upon him, got his death by it. In respect of both these bad effects, the one without, the other within, both of them deadly and destructive to the souls of men; the accusation of (k) *Hieron* may be justified against an heretick; which is, that hee is

a man of blood, who dayly is guilty of the blood of soules; and so should we be, if we should be silent when we have a strict charge to watch over them, to forewarne them of their danger, that they may take heed of it; and we conceive this way of warning may be very usefull, as a common shout of the Shepheards together, against the Wolfe in Sheeps clothing, though a Lion feare it not, *Isay* 31. 4.

Thirdly, A third reason which engageth us to a publick attestation of those truths whereunto you have given testimony, and the disclaiming of errours as you have done, is the respect which of duty we ought to bear to the publick welfare of the Kingdome, both in point of safety and of honour. First, for safetie, and that from a double danger, the one of corruption of faith,

faith, society, and civill justice; (*k*) for if piety towards God be taken away, (and with toleration of all opinions in Religion, it cannot consist) as the Roman Oratour inferreth, faith and that excellent virtue Justice which upholds humane society, will fail; for the administration whereof, the decision of differences; and the stinging of strife is resolved in the Testimony of an oath; as the Apostle sheweth, Heb. 6. 16. And what assurance of an oath, if it be not rooted in Religion, & how unstable will that root be with many, when they are subject to be shaken with multiplicity of windes of erroneous doctrine? Eph. 4. 14. The other danger is of the ruine of the weal publick, which is hastened & sometimes suddainly brought on (to the destruction of Cities) by evill studies, and evill doctrines; (*m*) Heathen yet very prudent Moralists have observed, although perhaps they were not so wise as to know the radicall or originall cause thereof, which is the just judgement of God, for the wickednesse of men in particular, for their licentiousnesse in fond and false opinions, and impious practices. And for the honour of our Church and State, how much is it impeached both at home and abroad, by the infamy of so many errors, heresies, and Sects as have been, and yet are, too much tolerated among us? What a shame and reproach is it to our nation at this day to see it in print from beyond sea; and that not by a Papist, but (*n*) a Protestant Divine, That England within this four yeers is become the sinke and lake of Hydra for all errors and sects, no Province from the beginning of the world, in so short a space, hath brought forth so many, so monstrous heresies, as England hath done. Against these two greatevills both of danger and disgrace, the best remedy and apologic we can hope for is this, that publick persons doe openly professe against errors and heresies. The Parliament hath done it thrice in most publick manner, oncè in their first Declaration, where they say (and a worthy (*o*) Member of the Honorable House of Commons remembers them of it, in an epistle dedicatory to them,) It is far from our purpose to desire to let loose the golden reynes of discipline and government in the Church, to leave private persons, or particular congregations, to take up what forme of Divine service they please; for we hold it requisite, that there should be throughout the whole Realm a conformitie to that Order, which the lawes enioyne, according to the word of God. Secondly, in their

1. Haud scio
pietate adversi
deos sublata, f
desertum & s
cietas humani
generis, & una
excellentissima
justitia virtus
tollatur. Cicer.
Tusc. quæst. lib
1. p. 197.

in Vetus Græcia
longe providens
quam sensim
perniciēs illap
sa civium animo
malis studiis,
malisq; doctri
nis, repente totas
civitates everte
rit. Cicer. L. 2. de
legibus p. 330.
med.

n Anglia his 4.
annis factæ est
colluvies &
Lerna omnium
errorum & se
ctarum: nulla a
condito orbe,
Provincia tam
parvo spatio tot
monstræ hære
res promittit. At
que hæc Honorius
Reggus Com
mentarij. de statu
Ecclesiæ in Anglia
p. I. præfat.
o Mr. Leigh
Ep. ded. before
his treatise of
Divin: p. 6.

Ordinance of the 4. of February, 1646. for a day of humiliation of the whole Kingdome in regard of the growth of those wicked windes of errour, &c. Which being worthy of perpetuall remembrance, that it may not bee lost in a loose sheet, (for the glory of God, and honour of the Parliament) we conceive it convenient wholly to insert in this place.

Die Iovis 4. Feb. 1646.

An Ordinance of the Lords and Commons Assembled in Parliament, concerning the growth and spreading of Errors, Heresies, and Blasphemies, setting apart a day of publique humiliation to seek Gods assistance, for the suppressing and preventing the same.

‘**W**EE the Lords and Commons Assembled in Parliament of England, having entered into a Solemn League and Covenant, to indeavour sincerely, really, and constantly, the Reformation of Religion, in Doctrine, Discipline and Worship: and the extirpation of Popery, Superstition, Heresie, Schisme, Prophanenesse, and whatsoever shall bee found contrary to sound Doctrine, and the power of godlinesse; and having found the presence of God wonderfully assisting us in this cause, especially since our said engagement in pursuance of the said Covenant: Have thought fit (lest wee partake in other mens sinnes, and thereby bee in danger to receive of their plagues) to set forth this our deepe sense of the great dishonour of God, and perillous condition that this Kingdome

done is in, through the abominable blasphemies, and damnable heresies vented and spread abroad therein, tending to the subversion of the faith, contempt of the Ministry, and Ordinance of Iesus Christ: And as wee are resolved to imploy and improve the utmost of our power, that nothing be said or done against the truth, but for the truth, so wee desire that both our selves and the whole Kingdome may bee deeply humbled before the Lord, for that great reproach and contempt, which hath beene cast upon his name and saving truths, and for that swift destruction, which wee may justly feare will fall upon the immortall soules of such who are or may bee drawne away, by giving heed to seducing spirits. In the hearty and tender compassion whereof wee the said Lords and Commons Order and Ordaine, that Wednesday being the 10. day of March next, be set apart for a day of publique Humiliation, for the growth & spreading of erras, heresies & blasphemies, to be observed in all places within the Kingdom of England, & Dominion of Wales, and Town of Berwick, and to seek God for his direction and assistance, for the suppressing and preventing of the same; and all Ministers are hereby injoynd to publish this present Ordinance upon the Lords Day, preceeding the said tenth day of March. Ordered to bee printed, and copies to be sent abroad by the Members that serve for the respective Counties, Cities, and Burroughs.

H. Ellyngs Clr. Parl. D. Com.

Thirdly, by their Ordinance of the 2. of May, forementioned for the punishing of Blasphemies and heresies, which wee presume had been sooner let forth, if the distempers of the times had not defrauded them of fit opportunities for such a publication, and the Ministers doing their parts to the same purpose to cry down errours, &c. by preaching and writing against

An Attestation of the Ministers of Cheshire.

gainst them, there is the lesse cause to feare a publique guilt and perill of the Kingdome, and a fairer defence against the imputation of reproach, though they bee not so farre suppressed as they should bee.

Fourthly, A fourth reason why wee thus publickely professe against errors &c. with you is, because of the subtilty, sedulity and pride of hereticks; 1. For their subtilty, they are as Paul said of Elymas, full of all subtilty (though but the children of the devill) as hee calls him *Act. 13. 10.* for the (p) Devill their faiber, who hath a thousand deceiptfull arts or devices to doe hurt, instructeth them in pernicious fallacies, and teacheth them to make choice of such persons to worke upon as are most easily deceived, and such wayes to worke by, as may bee most probable for prevailing: Upon this ground doth Gregory Nazianzen pose an Impostor in histime (q), *Why saith hee dost thou gather together as the filth of a sinke into one gulf every vaine and light minded man, not worthy indeed of the name of men, and by subtilty of speech, having made them more and more effeminate, hast set up a new shoppe of impiety, and by abusing their madnesse, hast craftily contrived an harvest of advantage to thy selfe?* 2. For sedulity, as the Devill is a perpetuall Peripatetick continually going to and fro in the earth, and walking up and downe in it, *Iob 1. 7, 1 Pet. 5. 8.* So his agents and emissaries hereticall teachers (as our Saviour said of the Scribes and Pharisees) compasse Sea and land, to make a proselyte, *Matth. 23. 15.* Thus doe the Jesuites at this day, (r) as one of their own Order sheweth by manifold examples: and both they and other seducers came of late from forain parts to sow their tares of errours in our fields. 3. For pride, they are many of them of the high mind of Eunomius the heretick,

whom it would not suffice, (as the same ancient Orthodox (s) Doctor observeth of him) to bee of some account, and to have a number of Disciples, but bee toke it for a detriment to himself, unlesse he might draw all to destruction, after him. The consideration hereof may give us just cause to cast about (t) to overcome them as many wayes, as they come to assault or oppose the truth: and we conceive this way of unanimous discovery and detestation of errours, &c. to be of great moment, to that purpose.

Fifthly,

Hostis noster
qui mille nocen-
di artes, Epist.
Paulini & The-
rasie Augustin:
Aug. 31. p. 133.

τὴν αἰσχρὴν
καὶ ἀκαθάρτην
καὶ ἀκαταστά-
τον, &c.
Gr. Naz. orat.
33. Tom. I. p.
535.

r Philip. Ale-
gambe Biblio-
theca, Scriptor.
Societ. Jesu. pas-
sim.

ὁ ἄνθρωπος μὴ πάντας, τὴν αὐτὴν ἀπο-
δείξαι συνέλκυστον, ἑταῖρον κρείττον.
Greg. Naz. orat. 46. p. 72 I.

t Hostis noster iam variis expug-
nandus est telis quam oppugnat in-
fidius. Ep. Paulini & Therasie Augu-
stino, Aug. Ep. 31. p. 133.

SECT. III.

Fifthly, A fifth reason, why wee thinke it requisite thus to expresse our selves opponents to errors, &c. is, because of the common people, who by their levity and inclination toward vagrant speculations, as (v) Calvin calls them, are apt to bee deceived by such imposters as without feare, or wit, or learning, or dexterity draw such disciples after them; and as they are willing to bee deceived, soare they wilfull when they are deceived.

For the first, the observation of (w) Hierom hath beene verified in divers ages (ours for one,) that nothing is so easie as to deceive the vile vulgar sort, with a voluble tongue, who admire every thing so much the more as they lesse understand it; and it may be their Teachers doe not understand themselves, for (x) some of them, as hee saith, are Masters of the ignorant, before they have beene scholars of the Learned. And they are not more

ignorant then confident, and obstinate too, as the (y) Oratour observeth, to what discipline soever they are carryed as with a tempest, to that as to a rock they stick, and they (z) read onely what is written on their own side, not vouchsafing a view of any thing against it, and so condemning the innocent without taking cognizance of their cause. That's the manner of many seduced Disciples amongst us, who are well acquainted with short seducing Pamphlets, but will neither bee at cost nor paines to read full and solid discourses made in confutation of them, and many times they are, or pretend themselves ignorant, that any such are extant, as if they had (a) resolved rather to erre with some, then to think right with others. Of this pertinacious persisting in error, Augustine rendereth a double reason, or cause rather, (for reason it hath none) every one is a shamed (b) (saith he) to part with an evill opinion, lest bee should be thought inconstant,

v Tanta plerisque titillat vagarum speculum cupido, tantaque levitas circumagitur facile sit impostoribus, quemvis nec ingenio nec Calvinexpl. perfidia Valinten. Gentil. opus 672.

w Nihil tam facile est, quam vilem plebeculæ volubilitate decipere, quæ quicquid non intelligit, plus miratur. Hieron. ad Nepotianum de vita Clericorum. Tom. i. p. 70.

x Primi imperitorum Magistri quam docti discipuli. Hieron. ad Demur. Tom p. 14.

y Ad quamvis disciplinam quasi tempe delati ad eam tanquam ad Saxum adhærescunt. Acad. qu. lib. 2. p. 4. fin.

z Vestra solum legitis, vestra amatis, ceteros sciam incognita condemnatis. Cicir. de nat. Deor. p. 226.

a Errare lo cum Placitum quam cum ipsa vera sentire cer. Tusc. qu. l. i. p. 122.

b Erubescit quisque; nam mutare sententiam aut inconstans putetur. diu errasse se ipso iudicavit. Aug. ad Deogen. Epist. 48. p. 214.

or be made, by his amendment, a condemning Judge against himself for having continued so long in his precedent error: though of some we may say, that they are very fickle as well as very false in their

Affectant per singulos dies, novum
ad adinvenire, & fructificare
nunquam quisquam excogitavit.
adv. Hæres. p. 1. cap. 18.

11.
Universa terra Elleborum non
est ad expurgandum, ut evomant
amulsiuam. Iren. ibid. cap. 53.

10.
Elleborum medetur vertigini, me-
dicalis, infantitibus, lymphaticis,
Nat. Hist. l. 25. ca. 9. 367.

Primum sapientiæ gradus est falsa
ligere. Laët. Just. l. 1. cap. 22.
04.

opinions, affecting as (c) *Irenæus* noteth, to find out some new thing every day, to bring forth somewhat that hath not been thought of by any one before them; in regard hereof, though some may be so farre gone, in erroneous and irreligious folly and frenzy; that as (d) *Irenæus* saith, all the ellebore in the earth (a (c) sovereign antidote against brain-sicke distempers) will not recover them to their right mindes. Yet since (as (f) *Lactantius* noteth) the first degree of wisdom is to know what is false, those that are not at all, or not deeply tainted with any of them, may become wiser by your Catalogue of errors, &c. And by the common consent of

Ministers contending against them, may be more confirmed in the Orthodox Faith.

Sixthly, Wee take the zeale of the antient Fathers for a reasonable inducement, for us thus to appeare in opposition to errors, &c. as of the (g) 318. Fathers assembled, Anno 325. in the first councill of Nice, especially for the suppression of the Arian heresie, where (i) *Arius* was condemned by a common Vote, and so were other hereticks in other councils. But we consider not onely their number, and consent as a motive unto us, for what wee now present to your view, but take it, for an incentive for more fervour in our Detestation of heresies,

*Polycarpus Marcioni aliquando occurrenti
ibi dicenti, Cognosce nos, respondit, Cognosce
primo genitum Satanae. Irenæ. 9. l. 3. adv.
cap. 3. p. 233.*

item etiam de Polycarpo refertur ad Florinum
sebio. l. 5. c. 19. addit. oper. Irenæ. p. 510.
Quibus (i. e. sanctis patribus) si aliquis
acciderit, eaqua ab hereticis ad inventa
statim concludentes aures longe longius
ent; ne audire sustinent blasphem. colloqu.
adv. Hæres. l. 3. cap. 4. p. 242.

that some of them have opened their mouths in severe censures, and vehement reprehensions of them, as *Polycarpus* (who lived in the time of *Ignatius* the Disciple of *John* the Evangelist) and outlived him, though he dyed a Martyr. (k) When *Adarcion* the hereticke would have him take knowledge of him, I know thee (said he) to be the first borne of Satan. (l) Some of them have stopped their cares at the re-
hearfall

hearsall of hereticall inventions. (m) Hierom being to repeate a hereticall baptisme, bade his auditory stop their eares, lest by bearing it, they should bee polluted with impiety. By which Preface hee prepared their hearts to an hatred of it, and then though they heard it, they were the lesse in danger to bee corrupted by it. And for this Author he was so farre both from partiall and timorous silence towards any whom hee held for an heretick, that when hee was moved to moderation to such kind of men, his answer was this, (n) In one thing I cannot consent unto thee, that by sparing of heretickes I should not shew my selfe to be a Catholique, if that be a cause of discord, dye I can, but hold my peace against such persons I cannot. And if he were sometimes too rough and ruffled too much against such as were opposite to him in opinion (though on this side heresie) as indeed hee did against *Vigilantium* (for which he is justly taken up by (o) *Erasmus*;) yet both he and the most of the ancient Fathers of best account, as *Irenæus*, *Cyprian*, *Epiphanius*, *Ambrosius*, and *Augustine*, were such zealots against errors, especially hereticall and blasphemous opinions, that having so great a cause and so faire an occasion to declare our dislike of them (as you have done.) wee might bee judged degenerated sonnes of such Reverend Fathers, if wee should not joyne with our venerable, Brethren as now wee doe, in a Protestation against them.

Seventhly, Wee tooke into our thoughts the Synod at *Dort*, against the *Arminians*, and the Attestations of other Divines thereto, (who were not called to it, or not permitted to be present at it,) as an imitable example for consentient testimonie of Ministers against errors, &c. It will not, we hope, seeme an impertinency, in this place (since the cause is the same, though the persons bee of a farr higher ranke) to rehearse the Declaration of King *James* in his prosecution of a complaint to the States of *Holland*, against *Conradus Vorstius* a wretched hereticke, or rather *Atheist*, (as hee calleth him) whom hee would not indure to bee harboured in a neighbour Country, much lesse in any of his own Dominions. For thus may such an instance reasonably induce us to a publique profession against errors, &c. and the

m *Claudite aures qui au-
ri estis, ne impietatis vo-
polluamini. Hieron. ad
Lucifer. Tom. 2. p. 143.*

n *Uno tibi consentire
possum, ut parcam
non in catholicum non
beni, si ista causa discordia-
ri possum, tacere non pos-
Hieron. Apol. adv. Ruf. 1.
2. p. 244.*

o *In luno, id est, Vigila-
wn ita debacchatur Hier-
mus ut plusculum in eo m-
stia cogar desiderare: ut
argumentis duntaxa regi-
et a convitiis temperasse-
rasin. Argument. in Hiero-
adv. Vigil. Tom. 2. p. 12.*

p As of P
Du. Moulin
others, who
gave their al
in writing t
the Synod,
though they
were not at
q Declara
against Con
rad. Vorst. p
349.

entry the 8.
that ſent
by the
e for wri
for Popery
ſt Mr. Lu.
Fox: Mar.
2.p.74.c.2
Speed
in H.8.
ap.2.1.par.
39.p.10-7.
Mr. John
win, Sion
edge viſit.
age 26.

toleration of them: if a King were ſo zealous againſt the Toleration of one particular man infected with unfound principles, and at ſuch a diſtance from danger to his owne people (though hee might bee the more zealous as hee was intituled, Defender of the Faith), (r) a contrary faith to that which in that ſtile was firſt intended: Should not Gods Miniſters be awakened and quickned zealouſly to conteſt againſt Domeſtick Seducers, by whom their flockes may bee in danger to be deſtroyed?

Eightly, If we ſhould not be very apprehenſive of the prejudice and reproach of Divine truths, and Doctrines of Piety by the multiplicity of erroneous opinions, herelies, blaſphemies, and perjuries in the breach of Covenant, and the toleration of them; Wee will not ſay (as ſome have hyperbolically ſpoken of the ſupply of their own ſilence), (ſ) *That the ſtones of the ſtreets and ſiles of the houſes would cry, ſhould they hold their peace,* but we conceive that heathens might riſe up in judgement againſt us and condemne us, for if wee ſhould bee mute (while hereſie is ſo loud) they would bee found more faithfull to a falſe Religion then wee to a true. What the morall ſort of ſuch men have both ſaid and done for their Religion (as for the Greeks, Plato and ~~Plutarch~~, for the Latines, Cicero and Seneca,) would make up a copious accusation of our Laodicean, Neutrall or meer nominall Chriſtians of this age; Wee may have enough to our purpoſe out of one of them, even Cicero, whom becauſe hee was both a prudent Moraliſt and an eloquent Orator, and well read in the beſt Authors of both Languages, we may preſent as Speaker for the reſt; and of him we may learne to take heed how wee make light of any peece or partiell of Religion,

Aut unquaq. Religionem
aut uſquequaque conſerva-
r. Phil. 2 ſol. 2 39 h. 1.
Ius jurandum eſt affirma-
religi ſa Deo teſte, Cicero. de
p. 404.
Cum jurato dicenda ſenten-
tiam in ſe adhibere te-
nente ſuam, qua nihil ho-
dedit ipſe deus divinitus.
de offic. l. 3. p. 395.
Quod affirmate, Deo
promiſe ſi tenendum, ibid.

where (t) hee ſaith, that Religion is no better then alto-
gether abandoned, if it bee not every way and intirely
maintained: and for making conſcience of an oath
or Covenant, wee may obſerve much of his well
meaning this way by his definition of an Oath;
and the obligation upon it, (v) *an Oath* (ſaith he)
is a religious affirmation, and of what a man ſo at-
firmeth God is witneſſe, and with God his own mind,
(that is, his conſcience,) (w) *then which God hath given*
nothing unto man more Divine, and (x) *what is ſo*
witneſſed, affirmed, or promiſed, muſt be kept, though
to a mans loſſe, yea though to the loſſe of a mans

life, and hee commendeth the couragious and conscientious resolution of *Regulus*, who taken Captive in the first Punick Warre was sent to *Rome*, for an exchange of prisoners, which if hee did not effect, he was upon oath by his return to render himselfe into the hands of his enemies, and

(y) when hee had given his opinion, that it was not expedient for his Country men to give back their captives, for his oathes sake, and against the dissuasion of his friends he came back to suffer punishment by his enemies rather then hee would satisfie the faith he had given to them. (z) And though he were killed hee was in a better condition (saith *Cicero*) then if hee had stoyed an old perjured, and consular Captive in his own countrey.

And that wee may know that heathen Romans are more to bee trusted (as more true of their words) then Popish Romanists at this day, hee condemnes their tenet who hold that faith with an infidel (or as they say, with an heretick) is not to bee kept; and hee bids them that are of that opinion take heed (a) that they make it not a lurking place for perjury, whereof a man should not bee guilty though it were to advance the welfare of the Common weale: for he holds there be degrees of the duty of man, the first to God, the second to his Country, and the third to his parents, and then to others according to their rankes, so that Religion must have the first place, and by Religion, (especially by religious taking and keeping of oathes and Covenants) humane societies are secured and preserved. (b) How many things (saith he) are confirmed by an Oath? of how great safety are confederacies of Religion? how many hath the fear of Divine vengeance withheld from Villany? how holy is the society of Citizens among themselves, God being interposed, both as a Judge and as a witness betwixt them? Upon this ground, minding to gaine extraordinary credit and confidences, to an Epistle which hee wrote to *Licinius* (c) he desired him to believe there was the force of a Covenant in it, not of an Epistle, wherein what hee promised, he meant most holily to performe. And touching Toleration of impious opinions, wee may know what his mind was, by that hee reporteth and approveth of *Protagoras* Bookes

y *Capitulos reddendos in senatu non censui, deinde cum retineretur ab amicis, ad supplicium redire maluit quam fidem hestitam fallere. lly. lib. 1. p. 356.*

z *Cum vigilando necabamur, erat in meliore causa, quam si domi senex capivimus perjuris & consularis remansisset. ibid. l. 3. p. 404.*

a *Si sibi sunt nullam esse fidem que infideli data sit, videant ne quarant laqueos perjuris. Cicero de offic. l. 3. p. 404.*

b *Quam multa firmanur iurejurando? quanta salutis sunt fœdera Religionis? quam multos Divini supplicii metus a scelere revocavit? Quamque Sancta societas civium inter ipsos, diis immortalibus interpositis num. iudiciis tum repositibus? Cicero de legib. l. 2. p. 326.*

c *Has literas velim testificari me fecisse, ut ab invicem esse et non Epistola, meque ea qua tibi promitto ac recipio sanctissime esse observatum. Cicero. Ep.*

Cicero de nat.
deor. l. 1. p. 206

being burned, and himselfe (for speaking doubtfully of the Deity) banished, and this by the sentence of the Judges of Athens, so that we may see the zeal of the most eminent, both Greeks and Romans in this example, who though they were Barbarians to one another (especially the Romans to the Greeks, Rom. 14. 15.) wee that are Christians should bee more unworthy and much worse then either (our greater light adding much to the aggravation of our guilt) if wee should not deeply take to heart the dishonour of God by errors, &c. and the toleration of them, and willingly put to our hands with our Reverend and godly Brethren, in a Testimony to the truth of Jesus Christ, and to our Solemn League and Covenant made against them.

S E C T. IV.

Ninethly, Wee conceive it the more requisite thus to appear in profession of the same truths and opposition of the same errors, &c. with you, lest we should incur a double danger, the one

of *sinne*, the other of *punishment*; the *sinne*, wee would bee loath should bee charged upon us, is a treacherous or timorous silence, (like that condemned by the Prophet *Jeremy* in his time, chap. 9. verse 3.) when there is just occasion or rather urgent necessity to declare our minds in the cause of our Saviour Christ, as you have done. The *punishment* wee have cause to feare (if we should be afraid thus to discover the dictates of our consciences) is twofold, the one *spirituall*, the other *temporall*, the former no lesse then the great curse of *Anathema Maranatha* for lacke of love to our Lord Jesus Christ, 1 Cor. 16. 22. for what love beare wee to him, if wee forbear to witnesse a good confession for him or his truth, when so many false witnesses are risen up against them both? and for *temporall punishments*, wee may according to the observation of (d) *Augustine*, justly expect a share in them, with those whose great provocations of Gods wrath, doe most procure them by a silent consent or connivance towards the wickednesse of the times wherein wee live, (e) whether it proceed of negligence, or bashfulnesse, or feare lest their enmity (whom by discharge of our duty we may offend) should either hinder our good or doe us hurt.

There may bee another cause of a worse kind then any of these, viz. a Politicke neutrality, when men suspend all appearance of engagement on either side in any publicke breach or

division, and resolve to bee meere spectators of a quarrell untill they see which way the success is like to be swayed, that they may make advantagious conditions for themselves, with the prevailing party. Which the wise (f) Gouverneur and Law-maker of the Greeks (though having no more in him then heathen morality) so farre detested, that hee branded them with a note of infamie, who in civile discord and sedition sate still, and did not joyne with those, that tooke the justest cause, and hazard themselves with such, rather then looking on, (without putting themselves in danger) to see which of the contenders should have the Victory; Which whether cowardly or cunning reservation and suspence, wee take to bee deeply condemned in our Solemne League and Covenant, under the tearmes of Detestable indifferencie or neutrality: and should wee bee guilty of the breach of it, by keeping silence when just occasion and convenient season invites us to an open profession of the truth of Jesus Christ against errors, &c. the sinne of Tyrus would make us liable to the Judgment of Tyrus, for not remembring, or not regarding the brotherly Covenant, Amos 1.9.

Solon. apud. Plutarch. in vita Solonis, p.91. 92.

Tenthly, and lastly, as we conceive it very reasonable in respect of what wee have already pleaded for publication of this our profession of the same minde and meaning with you concerning errors, &c. So wee hope it is very seasonable at this time to doe it since wee perceive by the humble representation of the Commissioners of the Generall Assembly, to the honourable Estates of the Parliament of Scotland, that they make our taking of the Covenant and giving Testimony against the errors, &c. a weighty argument against the waging of a new Warre betwixt their Kingdome and ours, their words are these,

Published Apr. 28. 1648. But it came not to our hands, untill the latter end of May.

"Wee are not convinced of any just ground for a new Warre against that Kingdome in that which hath beene instanced by your Lordships, especially for that the Covenant was taken by the representatives, and other chief Corporations in England, whereupon the Generall Assembly and Parliament of this Kingdome have frequently mentioned in their Acts, Letters, and Declarations, the

Ibid. p. 78.

"union

“ Union and Conjunction of both Kingdomes, by Solemne
 “ League and Covenant, neither are wee without hopes (if
 “ things bee carried on in a faire and right way) that the
 “ Kingdome of England may be brought to a further length
 “ in the performance of this duty. Whereof wee are the
 “ more confident, because of the famous and frequent
 “ Testimonies given to the Covenant, and against errors,
 “ &c. by the Ministry in divers Provinces in En-
 “ gland.

Which witnesseth their wonted prudence and piety by some
 of us observed in their Honorable and Reverend Commissioners
 sent unto this Kingdome, for the preventing of a breach among
 Covenanted Brethren.

And as our Brethren of Scotland are not convinced of any
 just ground for a new Warre by their Arguments who would
 raise it in their Kingdome against ours, so wee for the same
 reasons (with some additionalls of moment advancing to an
 higher degree of evidence and assurance, (b) since their humble
 Representation was printed) are convinced, that there is no
 just warrant for such a Warre as the enemies of our peace and
 safety would enkindle among us, under the opposite Titles of
Presbyterians and *Independents*.

For, for the most and weightiest differences betwixt them,
 wee conceive a Parliament of Legislative Senators and an As-
 sembly of Divines are fitter to decide them then two opposite
 Armies: for the rest we had rather be resolved then determined
 by the Long Robe then by the Buffe Coate, by the Judges of
 the Law, in a deliberate way of inquiry and tryall, then by
 (i) lawlesse swordmen in a way of hattie hostility and violence,
 which will allow of no leasure for distinction of causes and per-
 sons, nor for conviction of errors or offences before execution.

SECT. V.

AND though the breach of Covenant bee pretended as a
 just provocation for unleashing the Sword in a second war
 (and

q For it bare
 date the 28. of
 Aprill, and the
 penall Ordin.
 against Heref.
 passed the 2. of
 May.

b For it bare
 date the 28. of
 Aprill, and the
 penall Ordin.
 against Heref.
 passed the 2. of
 May.

i Inter arma
 silent leges.

(and God we confesse may as hee threatneth, *Levit. 26. 25.* send a Sword to avenge the quarrell of his Covenant) yet (as the fore-mentioned Commissioners well observed) the Covenant is rather ratified and confirmed then violated by the Representatives and Ministers of the Counties, or Provinces (as they speake) whose owning and avowing of it, is more considerable for keeping of peace betwixt the two Kingdomes then the neglect or contempt of it by others, for breaking out into a new Warre.

And wee are assured that such a Warre as some would stirr up and carry on under pretence of asserting the Covenant against Independent Sectaries and Hereticks, would make the breaches of the Covenant wider both in the *Doctrinall* and *Practicall* part thereof.

For, first, for the *Doctrinall part*, though many errors were brewed in the Bishops times (by occasion of their tyranizing rule over the consciences of Christians which made them sneake into corners, where ordinarily the truth dwelleth not) yet those and many others have beene more boldly broached and more generally propagated by the progresse of Warre, and under the protection of the Sword they who hold and publish them, make account they may bee more secure from censure and restraint, then in times of peace they can expect to bee.

And for the *practicall part* (which is too much slighted by most, while the other is in a manner onely insisted on) as *that it is our true and unfeigned purpose, desire and endeavour for our selves and all others under our power, both in publique and private in all dutie wee owe to God and man, to mend our lives, and to goe before one another in the example of a reall Reformation, that the Lord may turn away his wrath and heavy indignation, and establish these Kingdomes in truth and peace.* Can this bee expected by the Warre now projected? can wee hope for any helpe towards the restraint of prophanenesse, and promotion of the power of godlinesse, by such an art as consisteth, (as *(k.) Erasmus* noteth) in *burning of houses, battering downe of Churches, violation of Virgins, spoiling even of those that are in misery, killing of the innocent, &c.* May wee not rather feare, that a Civil War of the second Edition, will bee set forth like a Masse Booke in red and black letters of

k Praelara incendere domos diripere Temples violare virgines spoliare miser occidere innocentes. Erasmus. Con. Milin. confess

Mat. 12. 45. if the (l)evill Spirit cast out return upon us, hee will bring with him seven other Spirits more wicked then himselfe, and so should they prevaile, (which God forbid) our last state would be worse then the first, **Matth 12. 45.** Can we look for any better of such as

Egonihil a-
ud conjectare
ssumquam il-
is agi malis
riis, se seq; totos
alo demoni &
iseri ad devovif-
ibid. p. 32.

are impetuously spurred on, (as the same (m) Author saith of them) by wicked furies, as if they had devoted themselves to devillish malignity and misery? and if such a destructive hostility should be profecuted, as some purpose it, what ever become of the sectaries and hereticks (most spoken of) the grand hereticks of the Popish faction would bee much encouraged and advanced by it: for if the most zealous Antipapists should assault and slay each other, they needed but to bee lookers on untill both sides being mutually weakned, they might have hope to have both for a prey, and would take it, as if God had set us together by the eares to make some sportfull spectacle for them to behold, so much Genebrard meant, when he said, (n) God sets hereticks against hereticks, that the Catholiques might be silent spectators of their mutuall massacres. Whereby they may expect so farre to prevail as to compasse their most destructive designs upon the Protestant party.

Deus hereticis
areticos com-
mittit ut Catho-
icis tantibus
muris confici-
nt. Genebr.
chronogr. l. 4. p.
66. inter an.

1572—74. That moved Calvin with passionate admiration, to say upon the contentions of Evangelicall professors, in his time,

o Deus bone! quantos &
nam jucundos lusus præ-
emus, quasi illis locave-
imus operam nostram.
alv. Ep. Melanibon. p.
5.

(o) Good God! what delight and sport doe wee make to Papists? wee could not gratifie them more then wee doe, by our differences, if they had bired us to doe them some acceptable service. For they make account that our conflicts will hasten their conquests, and they would bee sure the more to glory in our sinnes and sufferings, because they make (p)unity their own unity, a note of the true Church, and (q) dissention, our dissention, which they observe, and aggravate beyond all measure, a marke of heresie. Besides, there is a prelaticall and otherwise Malignant party among us, to whom such as are in debt, distresse, and discontent, will bee ready to fort themselves, as they did in Davids time, 1 Sam. 22. 2. who would make as ill an use of our discord, (especially if they could heighten

q. Al harenci dissenti-
m & una habet. alium
ro harenci. Bell. ibid. p.
Q. col. 2.

it to a warlike hostility of the religious of both Nations,) as the

Papists would doe, whereof our (r) Brethren of Scotland have a jealous apprehension, and so have wee; and therefore what (s) *Augustine* would have done to reconcile Hierome and Ruffinus, though but particular Antagonists, to take off the disgrace of their contentions; that and much more, according to the proportion both of scandall and of danger would we doe, rather then that any pretended difference betwixt Presbyterians and Independents, or any conscientious Non-Covenanters should be so far exasperated as to bee put to the blinde and barbarous decision of the sword, wherein they would have most to doe, who have least reason and Religion, and the most of such wild and wicked distempers as are most repugnant to them both.

And for the better part of our dissenting Brethren at home, we hope they would hold it a matter of duty and of safety, (as well as wee doe) to bee at peace with us, and that they will bears with our faithfull dealing in the cause of Christ; and if in our zeale thereto we have not shewed our selves partiall to any extravagancies of opinion or practise, we wish them to consider the saying of *Augustine*, (t) *every one is not a friend who forbeareth to rebuke, nor every one an enemy who rather striketh then stroaketh*; and since the most of them are for a Toleration of different opinions, Worship and writings, we cannot but expect their patience towards us, though thus farre wee have professed against them, for even upon their own grounds they must allow us the same liberty to think, and speak, and write, and act, according to our principles and consciences, which they assume to themselves and permit unto others; and the rather, because a considerable sort and number of them doe not so much dissent from us, in matters of the greatest moment, as they doe from many of those who under the titles of Independents, (howsoever otherwise divided) are united together against the Presbyteriall Government, and with reference to such wee further say, that (though we approve of the Presbyteriall Government, as most consonant to Scripture, and most convenient and commodious, (as a wall of Discipline about the Vineyard of Doctrine) for the

r The humble Representation of the Commissioners of the General Assembly forecited, p. 14.
 f *Hu mi bi! qui vos simul inven non possum, ut moveor, ut doleo! proderem ad pedes vestros, fierem quam valerem, rogarem quantum a rem, nunc utrumq; pro seipso, & Aug. Hieron. in ser opera Hieron. To 2. p. 355.*

t *Non omnis qui parcat esse amicus, nec omnis qui verberat, inimicus, Aug. Vi Ep. 49. p. 188.*

defence of the soundnesse of faith, and holinesse of life, and therefore could with it were generally received, through the three Kingdomes of the Covenant.) Yet doe wee not desire the establishment of it in that extent, to be purchased by the price of blood, and therefore we disavow the dispute of the sword, to determine any differences betwixt us. And we hope the godly, both *Presbyterians* and *Independents*, will be so wise, as to beware of such a breach as may incourage and confirme their enemies, whether *Popish*, *Prelaticall*, or *prophane*, against them both; whom as (v) *Arnobius* saith to *Serapion*, they both alike condemn, and by whom they are both alike abominated; though for divisive and destructive ends, they may court the one party, and calumniate the other; & vice versa, as (w) *Cardinall Allen* gives instructions to the Seminary of *Preists* in his time, to make the division of *Protestants* and *Puritanes* (as they call them) more advantageous to the service of *Popish* designs.

If you have to deale with a *Puritane* (saith the *Cardinall*) you must say, truly Brother for you there is more hope then for these that be *Protestants*; because they for feare of the Prince, and the Law are ready to say and beleieve any thing, and therefore me thinketh they be *Atheists*, but for you there is more hope, being either hot or cold. If you deale with a *Protestant*, tell him there is more hope of him then of the rash brained *Puritanes*, because they with Religion have put off all humanity & civility with all other good manners.

And though some particular litigants in contestation for their cause and party, have been carryed by precipitation of passion to the expression of much personall spight and reproach both in speech and in print; yet the greatnesse of the hazard to which both the one and the other will be exposed, if their difference should be driven on to a *Military* march, should make them lay down their displeasure, and take up the resolution of the *Roman* (x) *Oratour*, No private offences or fallings out shall hinder me, or make me (saith he) lesse ready to joyne with my greatest enemy for the safety of the publicke.

The third part of the Attestation,
Containing an Apology for publica-
tion of these Errors, and for the *Refor-*
mation in hand against the scandall
of them, and of other impious
and absurd aberrations from Religion
and reason charged upon it.

SECT. I.

TO this our confession with you, we think fit by way of
Apology for you and for our selves to add a caution against
misconceit, which many perhaps take up upon the great noise
and outcry we make against errors, &c. *which (y) some thinke* y Mr. J. Goodw.
should rather have been suppressd with silence, then blazed abroad Sion Colledge
to publick view, without an antidote against them, or refutation of them. Visited, p. 7.
And it is as probable, yea it is certaine to some of us who have
heard it spoken, that all the reproaches of these impious opini-
ons, are cast upon the Reformation in hand. To take off such
imputations we thinke it fit to say,

First, Though problematicall errors which are presented
with some appearance of truth and reason, should not be pub-
lished without disproofe, because by such men may more easi-
ly be deceived; Yet such grosse and as well absurd as impious
paradoxes, as most of the errors, &c. in your Catalogue may
be mentioned without particular confutation of them, as is the
heresie of the *Sadducees*, who say, there is *no resurrection neither An-*
gell nor spirit, Acts 23. 8. and the heresie of *Hymeneus* and *Philetus*
saying, in the Apostles time, *the Resurrection is past already*, 2 Tim.
2. 17. and the blasphemy of *Rabshakeb*, Isa. 36. from ver. 12. to
the 20. which was heard at first without speaking of a word a-
gainst it, and that by an expresse command from King *Hezeki-*
ah ver. 21. and afterwards thrice written without a refutation,
2 King. 18. from v. 27. to v. 35, 2 Chr. 32. 17, 18, 19. Isa. 36. foreci-
ted; neither are such irreligious and irrational conceits or say-

ings worthy of a refutation, nor they who hold or vent them capable of a religious and rationall conviction.

Secondly, Though in respect of others that may be required and performed, yet it is not requisite that every time they are reported they should be refuted, because that hath either been done before, or may be done after in time convenient; (*a*) Epiphanius did not only rebearse a large Catalogue of 80. heresies, but (*a*) he saith himsefse) made a copious contradiction or confutation against them all. But (*a*) Augustine writing a Catalogue of heresies after him did there only repeat and not refute them, though elsewhere hee spent a great deale of profitable paines in confutation of many particular heresies and heretickes, as of the *Manichees* in generall, and many of them in particular, in his first Tome, and (in his sixth Tome) of the *Manichees* in generall, and in particular of *Priscillianists*, *Origenists*, and *Arians*, and in the seventh Tome of the *Donatists*, both in generall and particular. So that what is not done in your Catalogue, may if it bee needfull be performed at another time; if not performed already by some other.

And thirdly, Though those who are not versed in antiquities, thinke the errors which are now broached, especially the absurdest of them; to be new borne brats of the present age, yet, as in Philosophie some are mistaken (who take *Copernicus* for the first author of that giddy fancy, of the earths turning round, and the heavens standing still (*b*) for he was not borne till the year 1473. after Christ; and long before Christ it was as-

b Abrah. Bucolerm Jud. Chronologicus. p. 424.

c Nicetas Syracusius, (ut ait Theophrastus,) cælum, solem, lunam, stellis, supra denique omnia stare censet, neque præter terram, rem ullam in mundo moveri. Cicer. Acad. qm. lib. 2. p. 26. fine.

d Writer in his booke of Mans Mortality, both soule and body. p. 33. printed 1543.

e Christum cum in cælum ascenderit, corpus suum reliquisse in globo solis. hinc Manicheos esse persuasios ut solem adorarent. Sixt. Senens.

scribed to *Nicetas* (*c*) *Syracusius*,) so in Divinity, those heresies which seem the newest, & of the latest hatch, have been both taught and contradicted, many hundred years agoe; as that in the late most hereticall & most impious Pamphlet of the *Mortality of the soul*, of the body of Christ ascending no higher then the globe of the *Sunne*, and there arrested untill the generall resurrection, though many take it to be a new fiction of the (*d*) Writer thereof, never heard of before his time; yet the same was the tenet of the ancient (*e*) *Manichees*, and therefore they worshipped the *Sunne*, because they conceived the body of Christ was lodged in the globe thereof; and being ancient errors, they have met with

their confutation heretofore many of them by *Tertul. Iren. Epiph. Aug.* of old, and of later times, by *Alphonf. a Castro*, who wrote 14. bookes in rehearfall and refutation of them, which *Fenardentius* published since his death, with the addition of forty heresies more, either pretermitted by *Alphonfus*, or borne since his death, (as he professeth) though both of them miscall those heresies which are not.

Fourthly, It may fall out that the Reformation may be carried on by some men with too vehement an antipathy, *(f) uttering each of them his owne opinion, in a way of contradiction to others*, whereby while they shun one error, they run into another, sometimes most contrary to it, so *(g) Arius* took up his heresie out of an hatred of the quite contrary tenet, held by *Sabellius*; and *Eutiches*, his heresie out of too passionate an opposition to that of *Nestorius*: and in like sort out of an ex.reamed detestation of the Domination of *Prelacie*, have many among us fallen to *Independency*, conceiving they could not be secure enough from Ecclesiasticall tyranny, over their consciencies, if there were any coercive power in one, as in the *Episcopall*, or in many, as in *Presbyteriall* government.

Fifthly, That the many errors, heresies, and blasphemies, which have rushed in upon us, in a kind of interregnum betwixt the pulling downe of the Prelaticall, and setting up the *Presbyteriall* discipline, may not prejudice the present Reformation by the scandall which cometh from them, and the contumely which deservedly belongeth to them; we are to bee remembered that it is no new thing, for the devill to bestirre himselfe as of late he hath done, to trouble, r. tard, and reproach the true Religion, by putting forth many false ones, which may puzzle the people, so that they know not which to betake themselves to, but then especially when any great change is to be made for the better. Which wee may observe in four most remarkable times and states of Religion.

SECT. II.

TH first was when Christianity was to be set up, & Judaisme and Paganisme to be preached downe, then did the Devill

* Aug. de civ.
1.8. c. 51. part.
2. p. 459.

h Epiph. Tom 2.
1.1. hares. 21.

i Semen viro-
rum per deflux-
um, & sangui-
nem feminarum
per consuetos
mensēs collectum
esse mysteria vi-
tae, cognitionis-
que perfectissi-
me. ibid.

k Nicol unus de 7-diaconis cum intemperantia domi-
nari non possit, ut haberet quo petulantes affectus
defenderet, docuit nisi quis singulis diebus uxorem
exerceret, non posse participem fieri vitae aeternae.
Epiph. ibid. hares. 25.

l Nicolaus Antiochenus omnium mundiciarum re-
pertor, choros duxit feminarum. Hieron. Tom. 2. p.
256.

m Clemens Alexand. Stromat. 1. 3. p. 187.

n Euseb. Ecclesiast. hist. 1. 3. c. 26.

o Monuerat Nicolaus Diaconus πειρασθῆναι τὴν σάρκα
abuti carne: quo breviter dicto voluptatem cupi-
dinum, maxime vero veneris, reprimendam vir san-
ctus voluit. Mr. Selden de jure Nat. & Gent. l. 1.
c. 1 p. 9. the words in greek are in Clem. Alexan.
ἀποτρεχέτω σεμν. p. 187. par. med.

p So Clemens Alexand. Euseb. and Mr. Selden.
ἐπὶ τῇ δὲ τῇ πᾶσι μὲν ἀποδοῦναι, καὶ οὐκ ἔστι μὴ
ἐπὶ τῇ περὶ τῶν. Clemens Alexand. loco citat. lit. o.

displeased that his temples were deserted, and Christ sought af-
ter, as under another title hath been noted, out of * Aug. de civi-
tate dei) raise up very many as impious, absurd, and ridiculous
opinions as any are taught in our times; as to begin with that
wherein the Apostles lived, there was Simon Magus a beleever for
a time, and one that was baptized by Philip, Acts 8. 13. who
pretended (b) that his Concubine Helena was the same Helen of
Greece, whom Homer wrote of, that she made the Angels, and that
the Angels made the world; that the Old Testament was not of God, and
that it was a mortall sin to beleve it. He held another opinion (i)
as impure as these were impious, which we conceive fitter to be
set downe in the margin in Lat. then in this text in the English
tongue. And we read of the Sect of the Nicolaitans, Rev. 2. 6.
15. descended from Nicolas a Profelyte of Antioch, one of the
seven Deacons chosen and appointed by the Apostle, Acts 6. 6, 7.
whose doctrine and practise had a rank savour of carnall sinfulness.
And though for Nicolas himself, it be somewhat uncertain what
to resolve of him, for modesty or immodesty either in his dictates

or doings, because while some as
(k) Epiphanius and (l) Hierom have
accused him of very unclean opi-
nions and practices; others as (m)
Clemens Alexandrinus, and (n) Eu-
sebius have pleaded for him, that be-
ing charged with jealousy, having a
beautiful wife, he brought her forth, and
permitted him that listeth to marrie her;
and (o) a late learned authour, com-
mending him, for that he taught
the flesh was to be abused, by which
he meant that concupiscence of pha-
sures, especially venereous, was to be re-

frained: Yet is it not denied by any of the Authors who speak so
favourably of him, but that some
of the same age, or not long after,
took up licentious and lascivious
opinions in his name, and made

their practice as loose as their opinions (p) and so they sinned with-
out shame in filthy fornication: (q) yea as Clemens Alexandrinus

saith, they pronounced publick Venerie to bee a mysticall communion.

After them came up a most horrid and filthy Sect of the *Gnosticks*, whose impieties and impurities cannot bee mentioned without horror, and we therefore set them in the margin, and (r) in *Latine*, for they are too grosse to be put downe in plaine *English*; though those who are wise, of such a deadly poyson, may make an wholesome medicine to themselves, inferring from such premisses, that doubtlesse there is a devil, for none but a spirituall impostor of great art and subtilty, as he is *Acts* 13. 10. and of great power, as 2 *Thess.* 2. 9. could perswade men to any such prodigious impieties, so repugnant not only to the law of Scripture, but to the light of nature; and thence must necessarily follow that there is a good God much greater and mightier then he, otherwise the whole world would run mad with such Diabollicall delusions. The *Carpocratian* heretickes were brethren to the *Gnosticks* according to the flesh, whose impure impieties (s) we will lap up in the same language; yet as (t) *Epiph.* saith, they called themselves *Christians*, to the great scandal both of *Christ* and of the *Heathens*.

The *Adamites* had some affinity with the former sects, but they were more foolish then filthy, at least in their filthinesse not so shamelesse, for as (v) *Epiphanius* writeth of them, they were

r *Uxores habuerunt communes, impudica feminarum virorum contrectatio, nota fuit ejusdem professionis Religione, Synaxim ipsam turpitudine multiplicatius polluerunt comedentes humanas carnes, vir condens alteri uxorem, Surge dixit, fac dilectionem ei fratre. Turpissimam communionem secuta est blasphemia, nam mulierculas itemq; vir fluxum a masculo in proprias manus suscipientes, cælum inuentes, dixerunt; I pater hoc donum corpus Christi offerimus, & sic ipse ederunt, assumentes semen suum, dixeruntq; hoc est corpus Christi, hoc est pascha. Epiph. Tom. 2. l. 1. hæres. 1. Voluptatis gratia tantum, non generationis liberorum coierunt; hinc si quæ prægnans facta fuerit mulier, fœtum in Mortuario pistillo conuiderunt, & admelle & pipere participes facti sunt, manibus turpitudinis suæ defluxu imbutis, nudi toto corpore præfuerunt. Hac Epiph. de Gnosticis. ibid.*

s *Christi animam, & quamlibet aliam, quæ per operationes turpes progressa est, posse in mundi factores & gelos transire, unde multi seipsos ipso Jesu præstanti professi sunt, exercuerunt magiam, incarnationes & Satânica opera. Epiph. ibid. hæres. 27.*

t *Christianos se nominarunt in Ecclesiâ Christi opprobrium, & gentium scandalum, ibid.*

v *Epiph. ibid. hæres. 52.*

ving their cloths in an outward roome; if any man had any blemish, they cast him out of their congregation calling him *Adam*, who had eaten the forbidden fruit. (w) There was another sort of heretickes called (x) *Ophites* from *Ophis* a serpent, for they worshipped the Serpent that deceived *Adam* and *Eve*, as a most wise creature endowed with all kind of knowledge. (y) And some thought as well of *Cain*, whom they accounted their father, holding he was a man of more vigorous vertue then *Abell*, because he was able to kill him; to him they sortied (z) *Esn*, *Core*, the *Sodmites* and *Judas*, and in them they gloried as in their kinsmen, and ascribed to them perfect and supernall knowledge; and for *Judas* they praised him for betraying of Christ, * some of them rendring for a reason that Christ was about to dissolve things well established, and others, that by betraying him to death, he did a good worke conducible to humane safety. Besides these tenets peculiar to their sect, they taught with the *Corpocratians* (a) that none could be saved, unlesse hee committed every filthy act, calling upon a particular Angell, to whom they attribute the instinct of every particular sinne on earth.

We will conclude the heresies raised by Satan against the first Reformation of Religion, from *Judaisme* and *Paganisme*, with the heresie of the *Pepusians* (omitting divers others, either lesse odious, or lesse ridiculous) (b) who fondly conceived upon a pretended revelation to *Quintillus* and *Priscilla*, that their City *Pepusa* in *Phrygia*, was the celestiall *Hiernusalem*, forespoken by the Prophets; they likewise commended *Eve* for tasting the forbidden fruit, as a prudent act, and as the cause of our salvation; with them the word *Sacerdos* was practically as well as grammatically of both genders, for women were admitted to all Ecclesiasticall offices, and they alleadged for their promiscuous practise, (especially for to make Ministers of the Word and Sacraments) *Miriam* the sister of *Moses*, *Exod.* 15. 20. and the foure daughters Prophetesses of *Philip* the Evangelist, *Acts* 21. 8, 9. and that of *Paul* to the *Galatians*, there is neither Iew nor Greeke, there is neither bond nor free, there is neither Male nor Female, for ye are all one in Christ *Jesus*. *Gal.* 3. 28.

SECT. III.

THe second most inconsiderable time or state of Religion was at the reformation and change of it from Popery to Protestantcy (by the Ministry of *Luther, Calvin, Bucer, Beza* & others) then did the Devill to disgrace it, set up sundry gracelesse hereticks, as *John Iskebius* the father of the late *Antinomians*, who denyed the use of the Law in the time of the Gospel, and (c) held that how impure soever a mans life be, yet he is justified if he beleve the promises of Christ; and (d) *Michael Servetus* a Spaniard, who being but 25. yeers of age, bragged that hee was the chiefe Prophet of the world; when as the (e) pastors of the Church of *Basil*, shew hee professed not the errours of any simple or singular heretick, but a compound of the heresies of *Arius, Marcion, Sabellius, Photinus, Manicheus*, and *Pelagius*; and divers of the Church of (f) *Berne* charge him with reviving other heresies. And the Divines of *Tigure* objected to him (g) most execrable blasphemies against the sacred Trinity, against which he wrote (h) seven blasphemous bookes.

About the same time in *Holland* the Devill stirred up one (i) *David George*, who tooke upon him to be a great Prophet, and the elder brother of Christ, and promised that three years after his death he would rise again, and restore the Kingdom unto *Israel*. There was also one (k) *Casper Swbenckesfeldius* a *Silesian*, who held, that upon the ascension of Christ into heaven the humane nature was turned into the Divine; (l) and that the Scripture was but a dead letter, a beggerly element. There was also one *Minneo* who (as *Calvin* saith of him) set forth an heresie drawne out of the dotages of the *Manichees*

c *Stantunt quacunque tandem sit hominis vita, quantumvis impura, justificari tamen eum si promissionibus evangelii credat.* Sleidan. Comment. l. 12. p. 248.
d *Beil. Chronol. part. altera. p. 567.*

e *Servetus non simplicem, sed ex multis impietatibus constatam hereticorum larvam profiteretur, puta, Ariarconis, &c. Pastores Ecclesie Basileens. Epist. Syndicis & Senatui inter Calvin. Epistol. p. 12.*

f *Resuscitat nobis Priscillianos, Anthropomorphitas, pollinaristas, Valentinianos. Ministr. Eccles. Bern. Syndic. & Senatui Genev. ibid. p. 118.*

g *Trinitatem aeternam Dei triceps Monstrum & Certum quendam tripartitum; denique imaginarios Deos illusiones ac res Spiritus daemoniorum appellat. Ministr. Tigur. Eccles. Syndic. & Senatui Genev. ibid. p. 120.*
h *Bellar. Chronol. par. altera. p. 567.*

i *Beil. ibid. p. 56.*

k *Bellar. ibid.*

l *Litera mortua, e genum elementum, sic Hostius, de expresso verbi Dei, paulo ante med. non distincta caput, Sect. nec figura.*

chees concerning the nature and person of Christ. (m) And another named *Valentinus Gentilis* a blasphemous hereticke against the sacred Trinity, against whom the *Syn-dicks* of Geneva proceeded to a judicall Sentence for a So-lemne and submissive recantation of his tenets. But there were two sorts of heretickes which most defamed the Reformation of Religion in those dayes, the (n) *Anabaptists* and *Libertines*: the *Anabaptist* denied the baptisme of infants to bee lawfull; and taught that if they were baptized, such baptisme was a nullity; they held a Communitie of goods, bragged of Revelations by visions and dreames; whereupon at *Sangall* in *Helvetia* one* cut off his brothers head in the presence of his parents, to which he was perswaded (as he said) that he was commanded by God himselfe. Of this Sect the head as a King and a Prophet was (o) *John Leyden*, who taught that a man was not bound by marriage to one woman, but might be allowed as many wives as hee pleased, and for this (when some Doctors opposed his opinion) hee threw downe his cloake, and the New Testament on the ground, and swore by them both, that the Doctrine he delivered was revealed to him from heaven.

With him prophesied *Knipperdoling*, a blasphemous brain-sicke Heretick, who said he had received it from heaven, (p) that all Temples should be destroyed, and presently the besotted people fell to worke, as he gave out the word, (q) and when a great crowd of people stood below him, standing upon an ascent above their heads, hee went upon their heads with his hands and his knees, breathing upon them, and saying, the Father bath sanctified thee, receive the holy-Ghost; and to deceive the people yet further with more apparent danger, up start a new prophet a *Gold-smith* by his calling, (his name is not noted) but a *Black-smith* or *Iron-smith* rather by his speech, and hee boldly denounced as a dictate of the heavenly Father (r) that *John Leiden* must bee Emperour of the whole world, and that being assisted with strong forces hee should without difference or exception, kill all Kings and Princes, and should spare only the multitude, to wit, those that love justice, and so hee should possesse the seat of his father *David*, untill his father require it again.

The other notorious and dangerous Sect, prejudiciall to the honour and progresse of the Reformation begun, was the Sect of the *Libertines*, of whom *Bellarmino* having made a very short and insufficient report intitles it to *Calvin*, and to expresse his extream contempt of him, he (*) *excuseth himselfe that hee hath no other author of the Libertine tenents, then John Calvin the heretiark in his booke against the Libertines:* but though to him the name of *Calvine* be ignominious, and to other Papists, whom malice hath made mad against him, (as *Saul* against the Saints before he was converted *Acts* 26. 11. so despicable as to (s) *put the name of Calvin upon their Dogs;* to us and to all sound and orthodox Protestants, it is (as *Solomon* saith of a good name) *better then pretious oyntment, Eccles. 7. 1.* and his discovery of the opinions and manners of the *Libertines*, the more authenticke, and the more punctually to be related, because hee is the exactest writer of their story, speaketh of his owne knowledge of them, having had personall notice of, and contestation with the ring-leaders of that sinfull sect (t) *Quintine* and *Poiquin*; there was also one *Coppine*, whom the devill set up before the former of these two, to begin the sowing of the *Libertine* tares, but his fame was soone obscured by *Quintine*, and his memory in a manner buried by his proceeding and prevailing.

* Quorum non alium auctorem habeo nisi Johannem Calvinem haeresiarcham. Bellarm. Chron. par. ult. p. 371. s. Alii suis canibus Calvinum nomen imponunt. Melch. Adam. pastor. decad. vitar. Theolog. p. 82.

t Calvin. Instr. advers. Libert. c. 4. opusc. p. 436.

His discourse of them is somewhat large, taking up about 17. leaves in folio, but we will contract what is pertinent to our present purpose into a narrower compasse:

In the generall (v) *hee calls them a furious and fanaticke Sect, who call themselves spirituall, and yet (w) are prodigiously wicked, and brutish, so that no man that is well in his wits, can thinke of what they hold without horror, and so foule and filthy (x) that it is as the common receptacle of all uncleanness.* In particular they blasphemously confounded God and man in their operations and actions, (y) saying, *that what God did, they did, what they did, God did, whatsoever it was,*

v Advers. fanaticam & furiosam Sectam Libertinor. qui se spirituales vocant. So in the title of his Instr. p. 433. col. I.
w Vt scelerata Secta, ita longe aliis magis prodigiosa & beluina est, adeo ut nemo sana mente praeditus sine horrore de ea cogitare possit. ibid. c. I. p. 434. col. I.
x Eorum Secta cloaca est aut semina quadam in quam omnes sordes conflunt. ib. c. 21. p. 456. c. I.
y Cum aliquando Quintinus in locum venisset ubi quidam interfectus jacebat, ait; illic adesset aliquis vir pius, qui pra horrore diceret, heu mihi quis hoc scelus admisit? putidus ille inquit. Ita res habet, tu ipse admisisti, ego admisit, Deus admisit, quod enim ego & tu facimus, Deus efficit, quod etiam Deus facit ipsi facimus, nam in nobis est. Ibid. c. 13. p. 445. col. I.

z Hoc cenceſſo imputandum eſſe Deo peccatum, aut concludendum nullum in mundo peccatum fieri — unde ſequetur nobis non licere aliquid ut malum vituperare. *ibid.*

a Concupiuit uxorem vicini ſui quiſpiam, ea potitur ſi poteſt, cerio enim ſcit, ſe nibila voluntate Dei alienum facere. *ib. p. 445. c. 2.*
 b Fieri omnia ex voluntate Dei, nihil ipſi diſplicere. *ibid. c. 15. p. 448. col. 1.*
 c Diabolus & peccatum accipiunt pro imaginatione, quæ nihil eſt. *ibid. p. 444 col. 1.*
 d Prophanæ Chriſtum fingunt qui non tantum idolum ſit adverſus filium Dei, ſed veluti ſordium omnium ſacrus, aut cloaca in quam faces omnes recipiantur. *ib. p. 450. c. 1.*
 e Ipſi Chriſto præbrum iurant quo Diabolus deterior cenſeri poſſit. *ib. c. 4 p. 437. col. 1.*
 f Aperte ridere ſoliti ſunt, ſi quis ſcripturas allegaret: nec diſſimulare quin eas pro fabulis haberent. Calv. Inſtruct. adv. Liberi. c. 9. p. 441. col. 1. 2.

g Totam legem abolere volunt, iniquientes nullam amplius ejus habendam eſſe rationem, propterea quod in libertatem aſſerti ſimus. *ibid. c. 19. p. 453. col. 1.*

h Apud eos Paulus vas confractum erat, Petrus abnegator Dei, Johannes adoleſcens ſtolidus, Mattheus ſanerator. *ibid. c. 3. p. 435. col. 2.*

i Quod omnis hominum inclinatio ſive a natura, ſive a mala conſuetudine proficiatur, vocatio Dei eſt. *ibid. c. 20. p. 455. col. 1.*
 k Simulatque adulter ſcortatori ſui tadium claperit, eum ſubinde commutare poteſt ſi quis alius magis gravis ſeſe offerat. Similiter ſcortator. &c. *ibid. c. 20. p. 455. col. 2.*

though a murder or any ſuch crime becauſe God was in them: (z) this granted, all ſinne muſt bee imputed unto God, or it muſt bee concluded that there is no ſinne in all the world, becauſe there is nothing which God doth not; and thence alſo it followeth, that nothing is to bee blamed as evil, and that a man following his own inclination (a) (ſuppoſe it be to lye with another mans wiſe)

may doe it. And therein he doth nothing contrary to the will of God (b) who is diſpleaſed with nothing that man doth. As for the devill and ſinne, (c) they take them for a meer imagination, which is nothing. For Chriſt they ſet up an (d) Idoll Figure of their owne, and make him the ſack or ſinke of all impure dregs. And indeed they put (e) ſo much reproach upon him, as may make him worſe then the Devill himſelfe. For the ſacred (f) Scriptures if any cited them againſt their hereticall and prophane opinions, they derided them, accounting no better of them then of fables; and to ſhew themſelves lawleſſe Libertines, they will have it; (g) that the whole Law is aboliſhed, ſo as now it is no more to be regarded, becauſe (as they argue) wee are put into a ſtate of perfect liberty. And how little reſpect they had of the Goſpel, is manifeſt by their contemptuous ſpeeches of the Apoſtles, (h) calling Paul a broken veſſell, Peter a Runnegado from God, Iohn a fooliſh young man, Matthew an Uſurer. And rejecting the bonds of the Law, and guidance of the Goſpel, they let looſe the reins to their lewdeſt luſts, according to their pernicious principle, which is (i) that every inclination of man, whether it be of nature, or of cuſtome, is the calling of God; and therefore if (k) an adultereſſe be weary of, or not well pleaſed

pleased with her fleshly bed-fellow, she may change for another, who may bee more acceptable to her; and an Adulterer or Fornicator hath the like liberty for female variation;

and (l) if any have been employed as a *Pander*, or a *Bawde*, or a *thiefe*, they may hold on their course, because it is their calling. The (m) confusion of goods, they called the communion of *Saints*, and permitted every man to get what he could by what way soever unto himselfe. And so they allowed themselves and all their sort a (n) liberty to dissemble any thing with any man, in any matter, whereby they might deceitfully insinuate themselves into their good opinion, and so they made no scruple (o) to adore *Idolls*, nor to adhere to all the superstitions of the *Papists*, no nor blasphemously to flatter them in the abominable idolatry of the *Masse*: for *Quintine* himselfe being once present where (p) a *Cardinall* said *Masse*, professed that at that time he saw the glory of *God*. And though for such partly *Diabolicall*, and partly brutish deceits and dealings they were such as *Calvin* well saith were worthy that (q) all even to children should spit at them, in tokens of execration as they passed by, that they might make them ashamed; thousands (r) of souls were seduced by them to their destruction, the particular account they reckoned to is above (s) *four thousand*, an argument of the singular subtilty of *Satan*, and of the great simplicity, or rather grosse stupidity of the people; and withall an evidence of Divine indignation, as (t) *Calvin* elsewhere saith, in letting out the chaine of *Satan* so many linkes, as that he should be able to persuade Christians to beleve and receive

l Leno, inquit, fungatur munere suo, fur ad-
daſſet ſiue iur, eſt enim conſentaneus ratio-
ni, ut unusquiſque vocationem ſuam ſequatur.
ibid. c. 20. p. 454. col. 2.

m In bona conſuſionem inducunt, communionē
Sanctorum eſſe dicentes, ſi nemo quicquam
poſſideat tanquam ſuum, ſed unusquiſq; unde-
cunq; nanciſci poterit ad ſe rapiat. ibid. c. 21.
p. 455. col. 2.

n Hoc uſum eſt ex præcipuis capitibus Theo-
logiæ ipſorum; artem ſimulandi & ſeſe
transformandi noſſe oportere, quo facilis
hominibus imponant — qua ſibi permit-
tunt omnem ſpeciem induere quo placeant ho-
minibus. ibid. c. 8. p. 440. col. 1.

o Nulla eſt ipſis religio, coram Idolis ſe pro-
ſternere, ita ſe omnibus ſuperſtitionibus pa-
piſtarum adherere ſe ſimulant. ibid.

p Cum aliquando *Quintinus* ſolenni cujus-
dam *Cardinalis* Miſſæ adeſſet dicebat ſe glo-
riam Dei videre. ibid. c. 20. p. 454.
col. 2.

q Omnes ad pueros uſq; ipſos conſpuere in ſa-
ciem prætereuntium deberent, ut hoc execra-
tionis ſigno pudore afficerem eos. ibid. c. 4.
p. 437. col. 1.

r Multis animarum millibus exitii cauſa fu-
erunt. ibid.

s 4 Ganeones aut tres ſaltem video qui plus
quam 4 millia hominum in exitium duxe-
runt. ibid. c. 4. p. 436. col. 2.

t Cerriffimum illud eſt exundantis in mu-
dum furoris Dei flagellum, cum eoſq; *Satana*
habeas laxet ut tam deſtenda quæ illis
Christianis perſuadeant, quæ prophanis ipſis
horrorem incuriant. *Calv.* Epist. Ep. N. N.
p. 222.

such dictates as would strike a horror in the hearts of prophane men when they heare them.

SECT. IV.

THe third considerable time and state of Religion was then, when divers godly Divines and other well-affected Christians desired and indeavoured a further conformity with other reformed Churches in discipline, and ceremonies in the reign of Queen Elizabeth.

v Camd. Hist.
Q. Eliz. I. I.
p. 90.

Of this (v) saith Camden, in the 11th of her reign Colman, Button, Hattingham, Benson, and others who with burning zeale professing a more sincere Religion, allowed of nothing but what was drawn from the fountains of the holy scriptures—— they openly called in question the received discipline of the Church of England, the Liturgie and the vocation of Bishops, yea they condemned them as savouring too much of the Romish Religion, (with which to have any communion they cryed out was impious) using all the meanes they could that all things in the Church of England might be reformed according to the rule of the Church of Geneva; of these men he further adds, that though the Queen commanded they should be committed to prison, yet incredible it is, how much the followers of this Sect increased every where, through a certaine obstinate wilfullnesse in them, indiscretion of the Bishops, and the secret favour of some noble men, which gaped after the wealth of the Church, which sort began presently to be knowne by the invious name of Puritanes; so farre he, too farre for a true Historian, who (if he would needs give reasons of their acceptance with the people) should and might have given others of a far better relish to religious palates. And for the name Puritane which he familiarly misapplyeth, it belongeth rather unto those who would have the Church to be thought so pure, that it was not needfull to reforme it, then to those who discovered the defects and faults of it, and desired it might be a graduate to proceed to a further degree of goodnesse, then the first assayes of Reformation could reach unto.

It was afterwards prosecuted further by the penners of the admonition to the Parliament, An. 1573, and by Mr. Cartwrights defence of it against Dr. Whitgift, as by their Polemicall writings

is evident, set forth by the Dr. in the year 1574. and Mr. Cartwrights reply unto him in two parts; the first, *An.* 1575. the 2d. *An.* 1577.

But to hinder it (as Mr *Josias Nicols* who was a mover for it, a man of good learning, godly life, and of a gracious and meek spirit, observeth) (*w*) *Martine Marprelate*, the *Brownists*, and *Hacket* were stirred up by Satan. More particularly hee (*x*) saith the first was a foolish jester, who termed himselfe *Martin Marprelate* and his sons, who under counterfeit and apish scoffing did play the Sycophant, and slanderously abused many persons of reverent place and note, & such was the wisdom of the time, that many filthy and lewd Pamphlets came forth against him, casting forth much stinking dung and beastly filth into the faces of honest men, (*y*) so that it plainly appeared to the wiser & discreeter sort, that the devill was the author of this disgrace.* Secondly, for the *Brownists* they tooke offence at both sides, and made a temerarious and wicked separation; they had their originall and name saith (*z*) *Camden* from *Robert Browne* a *Cambridge* man a young student in Divinity, who condemning the Church of England as no Church entangled many in the snares of their new schisme. Thirdly, of *Hacket* and his party,* *Mr. Nic.* saith, two or three men bewitched with some honour, by a certaine man of a frantick spirit, listd up themselves with high words of blasphemie, whose working this was all men know, that know the wiles of Satan. But that both may be better knowne, (for more assurance of this truth; and better caution against the slander of Religion) it will be requisite to make a more clear and full report of the Diabolically blasphemie and furie of that impious Impostor *Hacket*, which we will make up out of the severall relations of *Camden* and *Seravia*. (*a*) This *Hacket* was a man of vulgar sort, borne at *Oundle* in the County of *Northampton*, unlearned, insolent, fierce, and so eager upon revenge, that he bit off his honest Schoole-masters nose (as he embraced him, under colour of renewing their love) and like a dog (as they say) eat

w Mr. Josias Nicols plea of innocent. See the content the 2. ch. nu x lb. c. 2. p. 3

y Ibid. p. 33

* Ibid.

z *Camd.* Hist. of Q. Eliz. 1. p. 257.

Mr. Jos. Nic. co citat.

a *Camd.* Hist. Q. Eliz. 1. 4. p. 400.

it downe before the poore deformed mans face, while he prayed him to restore it to him, that it might be sewed to whilst the wound was green. And so averse was hee from all piety that the heavenly doctrine which he had learn'd in Sermons, he repeated among his drinking companions at their cups to be derided. Afterward when he had wasted his estate which he had with a widow, he suddainly tooke upon him the person of one of admirable sanctity, spent all his time in hearing Sermons, learning scriptures, and as the devill puts on an holy-day habit, transforming him into an angel of light, 2 Cor. 11. 14. so did he present himselfe in the appearance of an inspired Saint, pouring forth his prayers with an admirable and strange kind of fervour, falling upon his face as wrapt in an extasie, and expostulating as it were with God. But whereas all men are wont in calling upon God to implore his presence, he only was accustomed to pray that God would absent and withdraw himselfe from the congregation of those that were praying. (b) He counterfeited revelations made to him from heaven, by which he dignified himselfe with the title of (c) King of Europe ordained by God. And his deluded disciples Coppinger and Artbrington added that hee was the highest and supream Monarch, & (d) that all the Kings of Europe did hold their Kingdomes of him, as his vassalls, that he alone therefore was to be obeyed, and the Queen deposed. Besides this temporall, hee assumed a spirituall preeminence of a very high degree, for he (e) said he was anoynted from heaven by the holy Ghost; commanded his two Prophets, the one of mercy, the other of judgement, Coppinger and Artbrington, to (f) proclaime in the City of London, that Christ the Lord (meaning himselfe) was come from heaven with his fan in his hand to judge the world, which hee averred with so much confidence (g) that hee had them tell where he lodged, challenging them that would not beleieve him, to come thither and kill him if they could. And when for his blasphemous arrogance against God and his sonne Christ Jesus, and many seditious and disloyall expressions of his spight and contempt of the Queen, he was brought to condigne and capitall punishment; while he was under the hands of the Executioner (h) he was not afraid to threaten God himselfe, if hee did not send present helpe for his deliverance. (i) Being condemned, hee was laid upon an hurdle and drawne to the chiefe street of the City, incessantly roaring

out with a dreadfull sound, Iehova Messias, behold the heaven, the heaven open, behold the Sonne of the most High descending downe to deliver me. At the Gullowes being admonished to acknowledge his sinne against God, and the Queen, the execrable wretch inveighing most contumeliously against the Queen, cryed out with a Stentors voice, O heavenly God Almighty, Iehovah, Alpha and Omega, Lord of Lords, King of Kings, God everlasting, thou knowest that I am the true Iehovah whom thou hast sent, shew some miracle out of the cloud, to convert these insidells, and take me from mine enemies. But if not (I tremble to speak it) * I will set the heavens on fire, and with these hands plucke thee out of thy throne: and other speeches he used more unspeakable. Turning him to the Hang-man as he was putting the rope to him, Thou Bastard said he wilt thou hang Hacket thy King? having the rope about his neck, he lift up his eyes, and grinning said, Dost thou reply mee this for a Kingdom? I come to revenge it.

* Saith the forecited author who reports it.

Besides these homebred perturbers of the progresse of Religion, in the way towards a more perfect reformation, there came some forainers from Holland a Countrey (as Camd. censures it) fruitfull (k) of hereticks, who under a shew of singular integrity and sanctity, insinuated themselves into the ignorant vulgar people, and then distilled into their mindes damnable heresies, manifestly repugnant to the Christian faith, by a portentous & strange kind of speaking, most contrary to the Christian profession, which men might rather admire then understand. These named themselves the family of Lowe, or house of Charity. They perswaded their followers that those onely were elected and to be saved which were admitted into that family, and all the rest reprobates and to be damned, and that it was lawfull for them to deny upon their oath before a Magistrate whatsoever they list, or before any other which was

k Ibid p. 218.

not of their family: of this fanaticall vanity they dispersed bookes among their followers, translated out of the Dutch tongue into English, which they entituled, *the Gospel of the Kingdome, Documentall sentences, the prophecies of the spirit of Love, the publishing of peace upon earth.* The Author H. N. whose name at length they cold by no means be perswaded to reveal, yet it was found afterward to bee Henry Nicolai of Leiden. Who with blasphemous mouth gave out, that hee did partake of God, and God of his humanity.

SECT. V.

THe fourth State or time of Reformation, is that which at present is pestered with so many errors, heresies, and blasphemies: concerning which your Catalogue of them will save us the labour of the like account, which concerning others wee have brought in.

From such unsound Divinity, such brain-sicke blasphemie, such a fruitfull harvest of the Tares of heresie, as have most abounded in these times (wherein Reformation was to be set up, and former swarvings from Religion and reason to be silenced and suppressed) will fairly follow that which may confirme our faith in the word of God, and may conforme our affections to a better liking of Religion, in that edition of it corrected and amended, which now is offered to the acceptance of all well-minded people. As

First, That herein we see by experience the proof of the Apostles prediction, that *there must be heresies that those which are approved may be manifest,* 1 Cor. 11. 19. And that they also may be discovered, who are *tossed to and fro, and carried about with every wind of doctrine,* Eph. 4. 14. And in respect of some who set themselves against the truth, and settle their resolutions to oppose it, that of the same Apostle may verified, *God shall send them strong delusions; that they should beleieve a lye, that all might be dampt which beleived not the truth, but had pleasure in unrighteousnesse,* 2 Ihes. 2. 12.

Secondly, That these heresies are as the Apostle calls them the

Doctrines of Devils, 1 Tim. 4. 1.

First, Because many of them are so absurdly impious, as to be clearly contradictorie to the light, not only of holy Scriptures, but of humane nature.

Secondly, Because though many of them were ancient, yet hereticks of later times have revived them, not only by reading (for the leaders of many among them, were altogether illiterate) but by the instinct of Satan, as (1) *Calvin* well observeth, in his instruction against the *Libertines* of his time, who though they agreed with many of the ancient hereticks *Cerdo, Marcion, the Gnosticks, and Manichees*; yet (m) being unlearned idiots, as he calleth them, and not acquainted with bookes or writings, they did not draw their dotages from them, nor is it like they had any mention of them, but that the same master the devil who stirred up the hereticks of old, did instill the like doctrine into these new disciples.

See *Calv.* his 2. Ch. of his instr. adv. lib. p. 434, 435.
m Hi quidem homines indocti sunt ac idiota, qui non usque adeo evolvendis chartis sunt exercitati ut ex iis deliria sua addiscere poterint nec veri simile est ipsos scire ullam unquam de his mentionem habitam fuisse — sed idem magister qui veteres illos hereticos olim suscitavit, eadem doctrina istos imbuiere potest quia illos instruxerat. *ibid.* c. 1. p. 434. col. 1.

Thirdly, Because he knoweth better then any *Matchiarvillian* Politician how to make use of division among men, especially Christians, to serve to his greatest advantage, and his advantage is to make some of a wrong Religion, some to stand at a gaze as an ignorant traveller where many wayes meet, and to make choise of no Religion; and some who have mischosen the worst, to reproach the best; not only by their expresse contumelies, but by their pernicious wayes, (their grosse errors, and loose manners) by reason whereof, as *Peter* prophesied, *the way of truth is evil spoken of, 2 Pet. 2. 2.* And from differences in opinion hee well knoweth how to breed dislike in affection, which if he can, he wil raise to the height of most hatefull hostility, as he did by the spirit of the *Arians, Donatists, Anabaptists*, and other hereticks both of the ancient and more recent times.

Fourthly, Since all sound Christians resolved for the first Reformation, that Christianity was the right Religion, and Judaism and Paganisme the wrong, (notwithstanding the many and monstrous errors, &c. in the primitive times) and that for the second, the Protestant Religion is the right, and Popery the wrong Religion, though as impious errors broke forth as before; so we may resolve of the other two Reformations from Prelacie to *Presbytery*, from a cold and corrupt Liturgy, to a more cordiall

and sincere service of God, from the burden of superstitious ceremonies, to a true freedome of conscience, and Christian liberty, (in the third desired, and by the fourth in a good part performed) that they have the better cause who stood for them, and indeavoured to carry it on to perfect accomplishment; not they that oppose it, albeit the Devill (as afore time) hath let out some smoake of errors, &c. from the bottomlesse pit, *Rev. 9. 2.* to darken the light thereof, that it might not shine forth in so clear a conviction, and so effectually a conversion as otherwise it might doe; yet even this working of Satan (with all who are truly instructed in the principles and progresse of Religion, and are not ignorant of his devises, *2 Cor. 2. 11.* is an argument that the reformation is of God, because the devil useth such subtilty and diligence, to defame and disgrace it, and if he could to suppress it.

Fifthly, If that be true which out of *Honorius Reggus* a forraigne writer wee have noted, that this last Reformation hath been invested with more and more prodigious errors, &c. then any other, this also makes nothing to the prejudice of those truths of doctrine, discipline, and worship, which now are presented to the world, but rather much for them, since of the later times, it is especially prophesied, *that men should depart from the faith, and give heed to spirits of error, and doctrines of devils; 1 Tim. 4. 1.* which importeth an encrease of heresies both in kind and degree of proficiency from bad to worse in late succeeding more then in ancient foregoing ages. (n) Mr. Perkins observing somewhat to this purpose, where he saith, *that heresies abound in this last age of the world,* gives for a reason of it, the devils reviving of the heresies of former ages, besides the invention of some new ones; to which we may adde, that hee is the more busie at this time, in prosecution of his designe for spreading of errors, &c. (as more outrageous in his wrath) because his time is but short, *Rev. 12. 12.*

Object.

If it be objected as by some it is, in favour of Prelacie, and for Prelation of it before Presbyterie out of the forementioned author, *that whereas in foure yeers space last past (wherein the Bishops were opposed and deposed) there have been such multiplicity of monstrous Sects in England, as in so short a time was never knowne in any Province*

Mr. Perkins in
his treatise how
to live, and that
well. vol. I.
P. 479. col. I.

vince; and that there were in (o) 60. years of the Bishops but four
 Sects, *Puritans, Brownists, Familists, and Anabaptists*, nay but three,
 for he saith those that were called (p) *Puritans*, were godly & ortho-
 dox men, who in Church-government, ceremonies, and some superstitions
 dissented from the Bishops.

o *Episcoporum
 tempora intra
 60. annos non
 nisi 4. Sectas
 protulerunt,
 Puritanos,
 Brownistas, Fa-
 milistas, & A-
 nabaptistas. Hon.
 Reg. de stat.
 Eccles. in Angl.
 p. 1.*

S^r. To this we answer, first, that the reporter being a stranger to
 our State, though conversant in many of our controversiall wri-
 tings might bee mistaken in the number of Sects among us, and
 doubtlesse he was so, for beside those he nameth, there were *Pa-
 pists, Arminians, Socinians, Grindletonians, Hothoringtonians, Tra-
 kits*.

p *Puritani erant
 viri pii & or-
 thodoci qui ab
 episcopis quod
 ad gubernatio-
 nem, ceremoni-
 as & superstiti-
 ones quasdam
 dissentiebant. ib.*

Secondly, If there were fewer Sects in that longer, then in this
 lesser time, it might be there was the more peace, lesse division,
 because the strong man armed kept the palace, *Luke 11. 21*. For
 the Bishops held their palaces armed with great power and au-
 thority, and they were divers of them as willing as able, to doe
 the devill better service then petty Sects could doe, for their po-
 tency at Court, in the Star-chamber, high Commission, their
 crosse keyes of order and jurisdiction, personall, and consistori-
 all, enabled them to suspend and silence the most conscientious
 and powerfull Preachers, to put downe Lectures and afternoone
 Sermons on the Sabbath, and to set up carnall sports and recre-
 ations on that day, to uphold non-residences, pluralities, pro-
 phaneness and superstitious ceremonies; and to carry on such a
 compliance with the grand heresie of Popery, as might put
 Papists in great hope, that if they were too stout to come to us,
 we would be so humble as to come to them.

Thence it was that they bragged (when they saw the Com-
 munion table set up, and railed in as an Altar, and the places of
 publick worship popishly painted) that our Church (q) *began to*
look with a new face, & their walls to speak a new language, by the new
 face they meane a new draught, and by the new language, a new
 dialect of Popish conformity; and (r) *that our 39. Articles are pati-*
ent, yea ambitious in some sense to seem Catholick; that is (in their sense)
 Popish. So that it may with good probability be collected, that
 the devill spitteth at *Presbyterie*, by so many late spread, though
 not late hatcht heresies, with the more spight and rage, out of
 the revenge of the quarrell of Prelacie, the putting down where-

q See Chilling-
 worths pref. in
 answ. to a Po-
 pish book cal-
 led Charity.
 mistaken.
 r *ibid.*

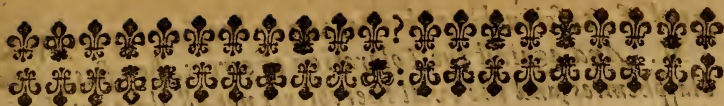
of, in respect of their forementioned evill dealings, he cannot but take for a great prejudice and impediment to the advancement of his Kingdome; by which returne of the objection, we desire not to put any reproach upon such as were not partakers with the evill deeds of their pragmaticall brethren, for to them we reserve place for an apologeticall plea, so farre as their learning, piety, pains-taking, moderation and humility (wherein some of them are eminent) may be capable thereof.

And now (Deare Brethren) wee have thus joyned with you in publick profession, and our engagement to the Covenant and Government of the Church, and our resolution according to our calling and places, to stand for defence and promotion of both, and in opposition to all error, &c. contrary to them. We doubt not but you will joyn with us in uncessant sollicitations at the throne of grace, that God will be pleased to make way for sincere and affectionate entertainment of both in the hearts of the people to whom they are tendered, and that by his blessing thereupon they may attaine those happy ends (for which they were proposed) and have been approved by the two Honorable Houses of Parliament, the venerable Assembly of Divines at *Westminster*, the reverend Commissioners of *Scotland*, and many faithfull and worthy Ministers, and conscientious Christians, both in City and Countrey. And we wish we could say so much, and of so many in both the Universities of this Kingdome.

And for the Apologeticall supplement we have made against the reproach of our present Reformation, we hope you and others of our godly and learned brethren, wil accept of as an assay, to doe the truth and them, as well as our selves, both a necessary and acceptable service. To which we will make no further addition, then the subscription of our names.

I John Ley, *for the present Preacher at Astbury*
Thomas Langley, *Minister at Middlewich*
Henry Masy, *Pastor of Oswald's in Chester*
John Glendole, *Pastor of Peters in Chester*
Thomas Upton, *Pastor of Trinity in Chester*
William Pearce, *Pastor of Mary's in Chester*
Benjamin Ball, *Pastor of John's in Chester*
Hugh Burroughs, *Pastor of Christleton*
John Marigold, *Pastor of Waverton*
Josias Clark, *Pastor of Tattenhall*
Richard Chapman, *Pastor of Thornton in the Moores*
George Cottingham, *Pastor of Plemstall*
James Hutchinson, *Pastor of Doddestone*
Randall Guest, *Pastor of Poulford*
William Anderton, *Pastor of Coppenthal*
Josua Golborne, *Pastor of Eccleston*
Randall Adams, *Minister of Wallesey*
William Glegge, *Minister of Haswall*
Bryan Lascells, *Minister of Thurstaston*
Ralph Poole, *Minister of Berington*
Samuel Marsden, *Minister of Neston*
Rob. Freckleton, *Minister at Backford*
Richard Hopwood, *Minister of Burton*
William Hewetson, *Minister of Shotwick*
Henry Hatton, *Minister of Overchurch*
John Murcot, *Minister of Westkirby*
Daniel Sunderland, *Pastor of Bunbury*
Nathaniel Lancaster, *Pastor of Tarperly*
Sabbath Clarke, *Pastor of Tarvin*
John Boyer, *Pastor of Barrow*
Samuel Bowden, *Pastor of Frodesham*
George Mainwaring, *Pastor of Malpas*
William Holland, *Pastor of Malpas*


John Ford, *Pastor of Over*
 John Roberts, *Pastor of Aldford*
 William Bridges, *Pastor of Farndon*
 Samuel Catherall, *Pastor of Hanley*
 James Marbury, *Pastor of Davenham*
 Richard Fowler, *Pastor of Bartomli*
 Edward Burghall, *Pastor of Acton*
 John Pemberton, *Pastor of Congleton*
 Joseph Cope, *Pastor of Sambach*
 Randall Silletoe, *Pastor of Lowton*
 Tho. Jemson, *Pastor of Presbury*
 James Watmough, *Pastor of Bowden*
 Ralph Hall, *Pastor of Knotsford*
 Ephraim Elcock, *Pastor of Runckorne*
 John Hulme, *Minister at Great Budworth*
 Robert Stringer, *Minister at Macclesfield*
 Nicolas Stevenson, *Minister at Alderley*
 Nehemia Northington, *Minister at Chelford*
 Nehemia Potte, *Minister of Wincle*
 Richard Jackson, *Minister at Nantwich*
 Da. Ker, *Minister at Audlin*
 Humphry Whittingham, *Pastor at Wistaston*
 Thomas Swan, *Pastor of Baddiley*
 Henry Griffith, *Minister at Wrenbury*
 Edward Mercer, *Minister at Burlam-chappell*
 Henry Newcome, *Minister at Goosetree.*



The Contents of the Atte- station aforesaid.

I. *The first Part, shewing how far the
Ministers of CHESHIRE consent
with their Brethren of the Province of LONDON;
divided into 2. Sections.*

SECT. I.

I.  *Antions concerning the charge of heresie,
and use of the word Heretick; the diffi-
culty of defining the one, and of disco-
very of the other. Page. 2, 3.*

II. *The concurrence of the Ministers of
Cheshire with their Brethren of the Province of Lon-
don, and of other Counties; in the confession of Faith,
exhibited by way of humble advice to the High Court of
Parliament, by the Assembly of Divines at Westmin-
ster. p. 4.*

III. *And in the Presbyteriall Government, misrepresen-
ted to the people, and the evill effects of that misrepre-
sentation, with the benefit of that Government, and bles-
sing by it, where it is set up and established in a graduall
subordination of Congregationall, Classicall, and Provin-
ciall Assemblies. Ibid.*

IV. *And in the Solemn Leagne & Covenant, and sad con-
siderations upon sleighting the Covenant, without all re-
gard*

gard of conscionable, either taking or keeping thereof. p. 5.

V. And against the Toleration of errors, heresies, and blasphemies, and the evill thereof, yet not all alike intolerable. ibid.

VI. Some errors more disputable, and more probable then others, as appearing in a Scripture expression, yet not to bee entertained with such favourable construction, as the doubtfull passage of Scripture should be, and the reasons why so. ibid.

VII. Why Luther wished his own books burnt, yet when they were so, he burnt the Popes Law, and that Decree, by which they were sentenced to the fire. ibid.

VIII. The high praise of his Commentary upon the Galatians, and prelation of it before many workes of the Fathers. p. 6.

IX. A blasphemous comparison of the Scripture. ibid.

SECT. II.

I. **D**istinction and difference to bee made betwixt Error, and error, both in judgment, and in practise. p. 7.

II. The morall or pious conversation of men, should be no protection to their erroneous opinions. The lives of Hereticks, Turkes, and of some Epicures (in opinion) commendable. ibid.

III. Errors inconsistent with Salvation, not to be tolerated. p. 8.

IV. How they are to be opposed by Ministers, and how far by Magistrates. Some errors too absurd to be dealt with all by Argument. ibid.

V. The Zeal of the Heathen, against such as publish impious opinions, and of Christians against the like. p. 9.

VI. The

VI. *The book called the Bloody Tenet, a bloody booke, dictated by Satan, with a thirst after the blood of the souls of men.* p. 9.

VII. *August. retracted his opinion touching the Toleration of hereticks.* p. 10.

VIII. *The Ordinance of Parliament, May 2. 1648, for punishment of blasphemies.* p. 10, 11, & 12.

IX. *Divers of the Independent way, learned, godly and charitable to their godly Brethren, though Presbyterians. Yet Independency an error, and as some enlarge the Tenet, the Nurse, if not the Mother of many dangerous deviations, both from truth and piety.* p. 13.

The Author of the Bloody Tenet, printed 1644. See p. 9. of this Attestation.

X. *The Tyranny of Papists over the consciences and lives of men to be abhorred. With what moderation erring Christians are to be dealt with, yet without prejudice to needfull severity, in cases of importance,* p. 13.

II. Part, containing the reasons why the Ministers of *Cheshire*, thus joyn with their Brethren in the Province of *London*, in judgement, and in the publick Profession thereof. Divided into 5. Sections.

SECT. I.

I. **A**N advantage to be in society with good men, yet that Society must be grounded upon reason. p. 14.

II. *The first reason of this Attestation, taken from the just Zeal, Christians, especially Ministers, ought to bear to the glory of God.* p. 14.

III. *The error of Themistius holding and informing the Emperour Valens, That variety of Religions tended to the glory of God. 300. Differences of opinions, among Philosophers.* ibid.

IV. *The Devill upon deserting of Idoll Temples, and erecting of the Christian Religion, raised up hereticks among the Christians to undermine Christianity.* p.15.

V. *The Marcionites and Manichees, going against the Law lose all interest in the Gospel, the wiseles & wilful opposition of the Law, by the hereticks called Antitactæ, the impiety of the book of Mans Mortality.* ibid.

VI. *The zeal of Nehemiah, Hezekiah, Moses, and David, worthy imitation in.* p.16,17.

SECT. II.

THe second reason of this Attestation, taken from the Duty of the Minister in

1. *Relation to their charge of Soules, endangered by heresie, as by a Cancer, and Gangrene; the difference betwixt them, according to Galen.* p.17, & 18.

2. *Heresie deadly, as lime mingled with milke: an heretick a man of blood.* p. 18.

3. *The third reason taken from the consideration of the safety and honour of the Kingdome; which are much opposed and impeached by errors, heresies.* p. 18, & 19.

4. *The safety of civill societies endangered by want of justice, and by pernicious doctirins.*

5. *The dishonour of England, by abundance of Sects, aggravated by comparison of our present time, and state; with the precedent of England, with other Kingdoms.*

6. *The best Remedy and Apologie in respect of both, is publikely to professe against them; the Parliament hath done it thrice. 1. By their first Declaration. 2. By the Ordinance for a publike fast for the spreading of heresie, March the 10. And 3. by their Ordinance, May 2. for punishing blasphemy's, heresies, &c.* p. 19. & 20.

SECT. III.

A Fourth reason for publick profession against heresies,
is taken from

1. The sedulity, subtilty, and pride of hereticks, as of Eunomius. p. 22.

2. Taken from the levity, and inclination of the common people to vagrant speculations, who are willing to be deceived, willfull when they are deceived. p. 23.

3. The cause of mens pertinacy in evill opinions: heresie and spirituall frenzy, hardly cured. p. 23. & 24.

4. A sixth reason, taken from the Zeal of the ancient Fathers, against heresies; as of the Councell of Nice, Polycarpe, Hierom, and others; though Hierom were sometimes too sharp against some, for their opinions on this side heresie. p. 25.

5. A seventh reason, from the like Zealous opposition of heresie by the reformed Churches; as by the Synod at Dort, and other godly Divines, consenting with it against the Arminians. p. 25.

6. The Zeal of King James against Conrad Vostius: The stile of the Kings of England, DEFENDER OF THE FAITH, when first given them, by whom, and for what. p. 26.

7. The Eighth reason taken from the care the Heathens had of their own erroneous Religions, and from their Religious observation of an oath. p. 26.

8. Regulus an heroicke Roman, willingly dyed, that he might not be wilfully forsworn. p. 27.

9. How much confidence morall heathens have reposed in an oath, and what benefit they both expected and enjoyed, by conscionable keeping of an oath. p. 27.

SECT. IV.

- I. **T**He Ninth reason from the danger both of sinne and punishment, by connivence and silence at the wickednesse of others. p. 28.
2. For that Christians have been passive partakers in the punishment of heathens. p. 29.
3. Politick neutrality detested by ingenuous moralists. ib.
4. The 10. reason taken from the good acceptance of the testimony to the Truth, against errors &c. shewed by our reverend and godly Brethren of Scotland; who plead it to the estates of their Parliament, for preservation of Peace, and prevention of War betwixt the Kingdoms. p. 29, 30.
5. Differences betwixt Presbyterian, and Independent, not to be decided by a War. p. 30.

SECT. V.

- I. **T**He breach of Covenant politickly pretended for the raising of a new War, destructive to the Covenant, both in the doctrinall and practicall parts of it. p. 31, 32.
- II. Wee shall gratifie our greatest enemies, and act their most dangerous designes against our selves, if wee take up a War betwixt Presbyterian and Independent. p. 33.
- III. Herein there is great reason the Independents should be of the same mind with their Presbyterian Brethren, and should be as willing as they, to maintain mutuall peace, notwithstanding difference of opinions betwixt them. ibid.
- IV. The Papists subtilty in setting dissensions among the Protestant party. The instructions given to Seminarie Priests to that purpose, by Cardinall Allen. p. 34.
- V. No private dissensions should withhold us from holding together for the defence of the publick. ibid.

A III. Part of the Attestation, containing an Apology for Publication of these Errors, and for the Reformation in hand, against the scandall of them; and of other impious and absurd aberrations from Religion and reason charged upon it.

SECT. I.

- I. **T**He difference of errors such, that though some of them need the addition of an Antidote when they are published, others do not. p.35,36.
- II. Some errors both in Philosophie and Divinity, thought new, which have been devised and divulged of old. p.36.
- III. Reformation carried on too violently from one extreme to another. p.37.
- IV. Errors and heresies have abounded the more, by a kind of interregnum betwixt pulling down the Prelaticall, and setting up the Presbyteriall Government. ibid.
- V. The Divell most bestirreth himself in broaching and spreading Errors and Heresies, when any great worke of Reformation is set on foot. ibid.
- VI. Four remarkable times observable for evidence thereof. ibid.

SECT. II.

- I. **T**He first when Christianity was to be set up, and Iudaism, and Paganism to be preached down. p.37.
- II. Many impious impure and absurd Heresies set up, & set out by Satan, to reproach the first Reformation. p.38.
- III. As that of Simon Magus, Nicolas the Deacon of Antioch,

Errata.

Pag. 1: after the words Errors, &c. l: 12: add these words in a new line: I part shewing how far the ministers of *Cheshire* consent with their Brethren of the Province of *London* divided into 2 Sections: p: 2: l: 34: dele the: p: l: 7: for eminent: imminent: p: 8: l: 3: for lifes r: lives: ib: l: 28: for is: r: to be. ibid: l: 45: after but, add for: p: 10: l: 25: after places, add or: p: 13: in marg. add, liti 5: l: 2: for *quod* r: *quo*: p: 14: for that, r: it, and then add these words in a new line, 2^d Part, containing the reasons why the Ministers of *Cheshire*, thus joyn with their Brethren of the Province of *London*, in their judgment, and the publick profession thereof: divided in 5 Sections: p: 15: l: 27: for, to make, r: that the doctrine of the 3, coequall persons is: ibid: l: 28, after *Rome* add for. p. 16. l. 18, dele, them. p. 17. l. 16. for wilth, r: wished: p. 18. in marg. ad lit. g. l. 5: for *vi* r: *ut*, p. 18, l. 20, after him, add self, ibid. l. 33, dele thirdly. p. 20, l. 3, for winds r. weeds. p. 22. l. 5, dele fourthly. p. 23. l. 1. dele fifthly. p. 26, l. 1, in marg. after that, add title. p. 30. l. 26, for then, r. and, p. 34, in marg. l. 2, after *Nestorium* r: *damaas*, p. 37, l. 8, after fourthly add though. ibid. l. 21, for fifty r. yet. p. 40, l. 32, after make, add women, p. 41, l. 18, after divers, add ministers, ibid. l. 34, for *muncio*, r. *Menno*. p. 42, l. 13, after perswaded, add and, & dele that he was; ibid. l. 25, after him, add he, ibid. l. 26, after heads, dele hee, p. 43, l. 10, after *Ath* 26. r. 11, add and, ibid. l. 16, after story, add and, p. 51, l. 4, dele only. p. 52, l. 18, for invested, r. infelled, p. 53, l. 30, for Church, r. Churches.





